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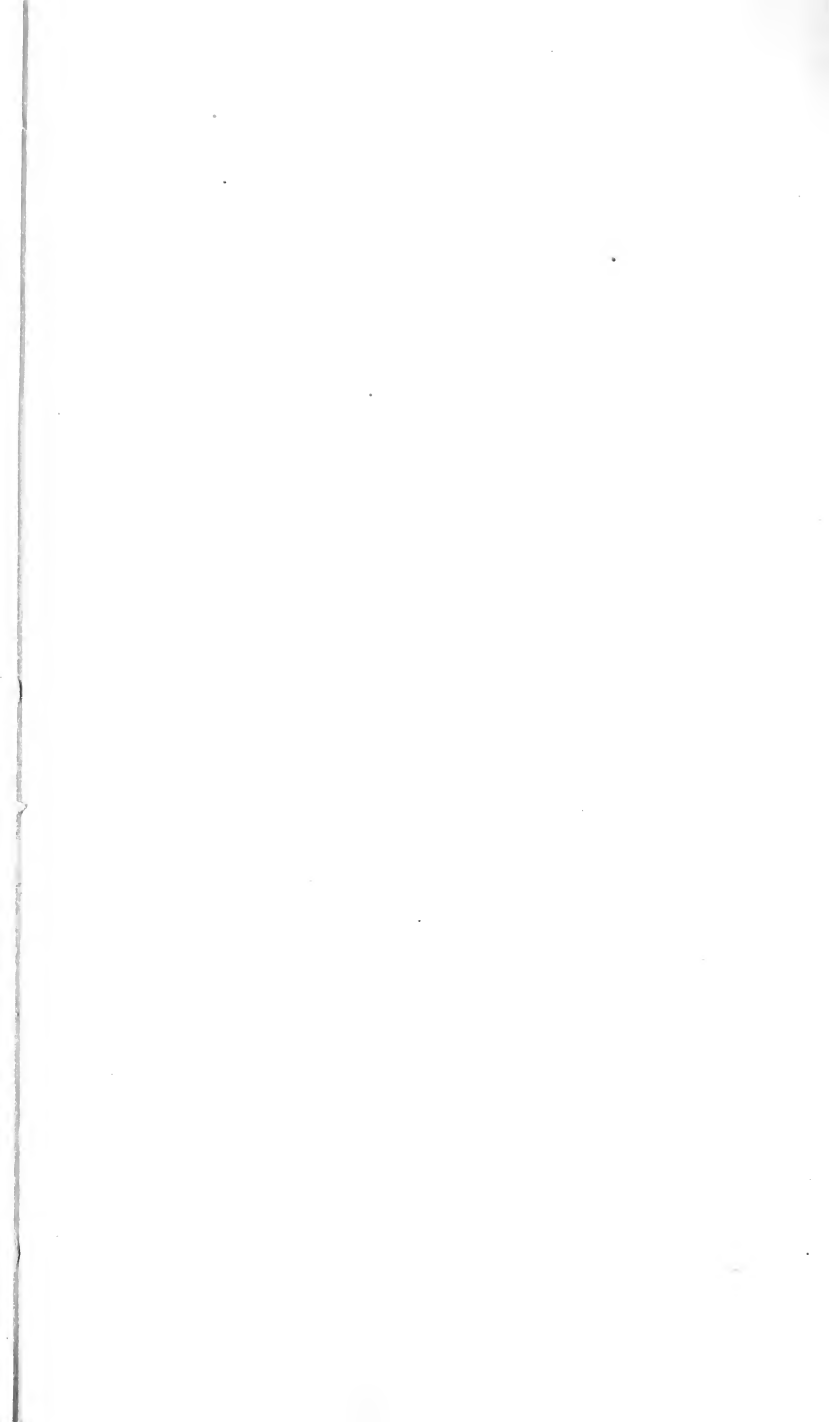
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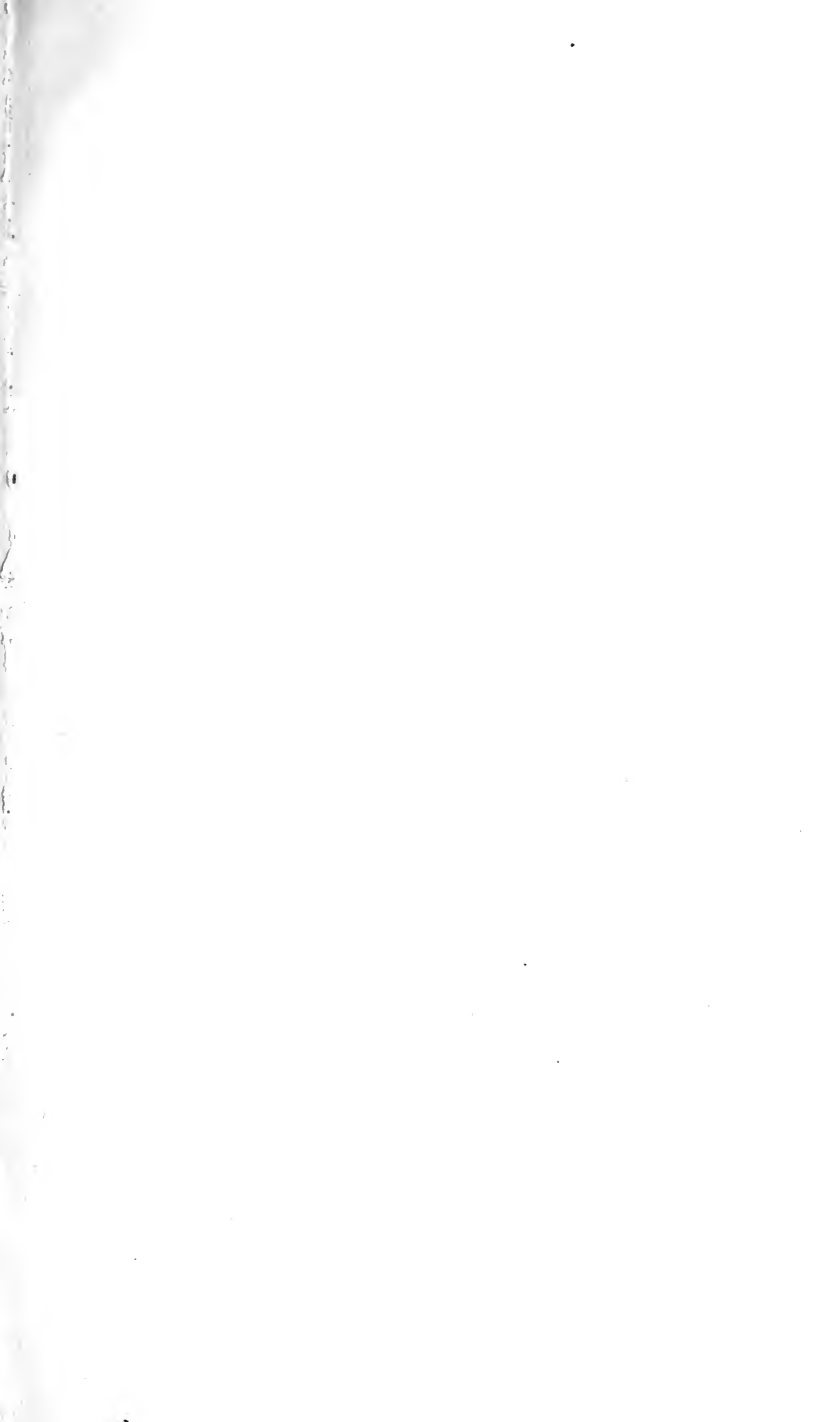
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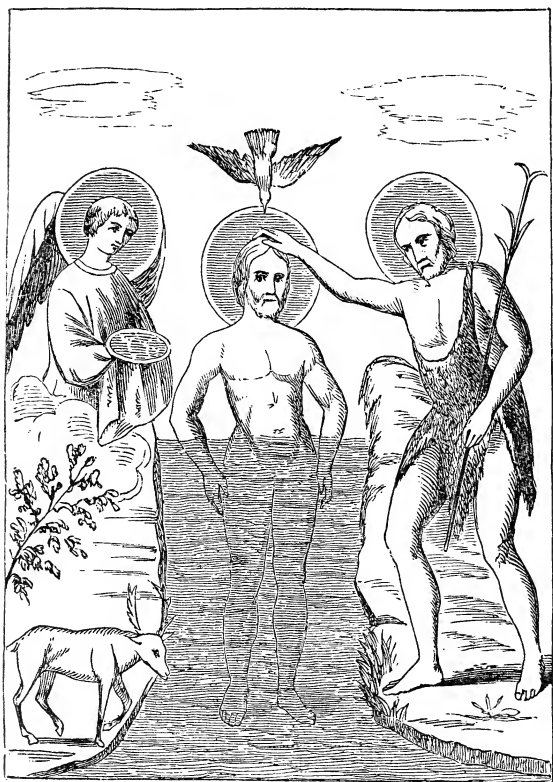
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ANCIENT PICTORIAL REPRESENTATION OF THE BAPTISM
OF CHRIST BY JOHN IN JORDAN.



“One of the most elaborate paintings in any part of the Catacombs, is a representation of our Lord's baptism, discovered in the Cemetery of Pontianus. It will be observed He is portrayed standing in the Jordan, with John the Baptist pouring water upon His head with his hand.”—*The Catacombs of Rome, as illustrating the Church of the First Three Centuries*, by the Rt. Rev. W. I. Kip, D. D., page 118.

ANCIENT PICTORIAL REPRESENTATIONS OF THE BAPTISM OF CHRIST, BY JOHN, IN JORDAN.



THIS picture is copied from the door of the Church at Beneventum, which was one of the first cities in Italy where the Gospel was introduced. It is rudely executed, and extremely ancient.



THIS is a representation in Mosaic of the Baptism of Christ in Jordan, preserved in the Church, in Cosmedin, at Ravenna, which was erected, A. D. 401.

In the centre is Christ our Saviour in the river Jordan. On a rock stands John the Baptist, in his left hand is a bent rod, and his right hand holds a *patera*, shell; from which he POURS WATER on the head of the Redeemer; over whom descends the dove, the symbol of the Holy Ghost, with expanded wings, and emitting rays of glory and grace.

BAPTOLOGY.

MY BOOTMAKER AND I

ON

Modes of Baptism.

BY

AN OLD STUDENT.



"O foolish Galatians! who hath bewitched you."—*St. Paul.*

"Give instruction to a wise man, and he will be yet wiser:

Teach a just man, and he will increase in learning."—*Prov. ix. 9.*

"Let me entreat you to study well the word of God on this subject."

Bickersteth.

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INTRODUCTION.

A VERY simple and homely fact may suffice to introduce this little Essay to do good. It is a labor of love ; and if so received, the laborer will be satisfied. In a country village of the usual religious divisions, the Baptists had produced an agitating sensation on their peculiar views of the mode of baptism. From other denominations, they had drawn several proselytes ; and others they had rendered uncomfortable, by a violent agitation of the modal question. Among these was my not unintelligent Methodist boot-maker. From successive talks with him, comes this little work ;—thus not uncalled for.

Always courteously respectful, boots in hand, he enters my study with a less cheerful “good morning” than usual, and is invited to an arm-chair.

His rueful countenance tells of a kindly spirit ill at ease. His eyes glance around my library; and the Talks herein recorded, for the benefit of other like-troubled spirits, begin as in the following pages.

THE FIRST TALK.



ON MODES OF BAPTISM.

MY BOOTMAKER. "You have many books here."

I. "Some, certainly; yet more than fifty years of gathering should have done better."

B. M. "A great many books, *I* think. Have you read 'em all?"

I. "Perhaps not all. Of all of them I know something, I believe; and all about some of them, perhaps; but to know all about all of them, I may not pretend. But why so strange a question from one so modest?"

B. M. "I beg your pardon, but I am in trouble of mind, and was thinking that, perhaps, with all these books, you might help me."

I. "A quite sufficient apology for your inquiry, my good friend; and as a soul-doctor, bound 'to minister to minds diseased,' very gladly shall be done whatever may be in my power in your case. But what can be disturbing *your* mind? I am wont to reckon you among the happiest of the happy. Why are you not?"

B. M. "Well, I suppose you know there is a good deal of excitement among us about the right mode of baptism."

I. "So is it said; and that it is disquieting the spirit-

ual peace of some, and acting not favorably on the usual domestic and social tranquillity of our little town. But that the unhappy influence had so far spread as to include such as *you* I had not supposed. As a good Methodist, what have *you* to do with the exciting controversy? Why allow it to trouble you?"

B. M. "I think I should not have allowed it to trouble me, or had any thing to do with the excitement; but my good Baptist neighbors have been interesting themselves in our spiritual condition till myself and family are really uncomfortable."

I. "So your good neighbors have succeeded, no doubt to their own great satisfaction, in awakening yourself and family to the *danger* of not having been immersed when you made your profession of religion? That's the real source of your trouble, I suppose?"

B. M. "Yes, that is it, I must confess."

I. "And without even blushing! Well, indeed, we are living in strange times, when even sensible people, not only do and suffer such strange and unreasonable things as to bring their good sense into serious question, but even not seldom to derange their intellects, and sometimes even to destroy their lives! But rouse yourself to your wonted sober-mindedness. Cast off the spell from your spirit, and tell me how they have managed to disturb your faith so fearfully—those good neighbors!"

B. M. "Well, they have brought to my house tracts and books about immersion, to show that it is the only Scriptural mode of baptism—the only mode mentioned in the New Testament—that *it* only is baptism, and that no intelligent and thoughtful person can be really satisfied without it."

I. "Indeed! that is really high ground to take for the denunciation of the whole of Christendom for more than fifteen centuries, and all but their own sect as now existing! Is that all?"

B. M. "O no; they say that we can not be Christians at all, if not immersed."

I. "And you have opened your doors and exposed your family to such insanity of fanaticism? Well may you be thankful that your good wife, while certainly not less sensible, is much less excitable than you are."

B. M. "I think she is in no danger of being deranged; but she was very much shocked last night, when the Baptist minister declared that he knew of hundreds of conscientious professors who were very miserable, because they had not been immersed when they got religion."

I. "Well, indeed, she might be shocked. Who would not be shocked by such a declaration, that has any feeling of pity for human misery, and especially for that of the weak and ignorant 'babes in Christ?' But do you believe that strange declaration? Do you really believe that he does know of such hundreds?"

B. M. "There seems too much reason to believe it."

I. "He seems not fanatical, in temperament—is no doubt a sincerely truthful man, who would not knowingly misrepresent. And *one*, at least, you know, that he would rightfully reckon among the miserales?"

B. M. "Many more than one."

I. "Then, indeed, is there found an importance in the question, which I had never supposed belonged to it, in the estimation of any considerate and intelligent Christian outside of the Baptist boundaries! To me, very shocking is the thought, that if known to a single village

preacher, that there are hundreds of believers unhappy because not having been baptized by immersion, there may be *hundreds of thousands*, in our whole country, thus miserable for lack of knowledge!—that simple knowledge of the Gospel which should effectually preclude all possibility of such misery from such a source! How humiliating! how lamentable!”

B. M. “What simple knowledge of the Gospel do you mean, that should prevent such misery?”

I. “And does a Scripture-reading Christian ask such a question? Why, of course, I mean that true, childlike, heart-knowledge, which has learned of Christ that ‘mercy is better than sacrifice;’—that ‘love is the principal thing;’—that ‘circumcision is nothing, and that uncircumcision is nothing,’ where love is not; that modes are nothing, where obedience of the heart and spirit is not—where the soul-prayer of the penitent publican is not; and that where this true evangelical obedience is, with a ‘charity that never faileth,’—such as the Good Samaritan’s—no mistake or want of knowledge about *modes*, or about any thing so comparatively unessential, can ever be of so serious account as rightly to disturb the spiritual peace of any true believer! In short I allude to that knowledge of God, for the lack of which ‘*people perish*,’ by folly, vice, crime, insanity and suicide.”

B. M. “But the Baptists say, belief and obedience require baptism, which is nothing else than immersion.”

I. “And the strange fancy, that there may be truth in a figment so extravagantly fanatical as the exclusion of all the unimmersed from the fold of Christ, has disturbed *you*, as well as others?”

M. B. “Yes, that can’t be denied. Their confident

manner of declaring the Bible all on their side, and the great authorities they bring forward to support them, have troubled me very much. Indeed, they have almost driven me into the water; as already they have several of our people, and some from other congregations in this place, as you must know very well."

I. "Yes, I do know it quite well, and that so they have profaned the Holy Name in which they had been already baptized! 'O, foolish Galatians!' In astonishment, so exclaimed St. Paul on a not unlike occasion:-- 'O foolish Galatians! who hath bewitched you?'

"The Galatian disciples, as you remember, had been fanaticized into the vain belief that the Gospel of Christ was not perfect and sufficient, but in connection with the ceremonial law of Moses. False teachers had led them away from the truth by boldly preaching the necessity of a Jewish *mode* of entrance into the Christian Church. By ardent zealots for a mode the 'foolish Galatians,' in their weakness, had allowed themselves to be browbeaten from their true faith in the completeness of the Gospel--'the fulness of Christ,' as taught by the Apostles. Do you discern any likeness between your modern instance and this ancient one of the foolish Galatians?"

B. M. "I don't know but I do."

I. "You certainly do. You can't help it. The likeness is too strong to allow of mistake. Be careful not to forget the foolishness of the Galatians. And be not less careful to feel and think kindly and charitably toward your perverted brethren. Let the blame fall where due; and that only in the just weight of Christian charity. 'Even Peter was to be blamed,' for giving countenance to the zealots for circumcision. Nay,

Barnabas, 'the Son of Prophecy' and of Consolation,' 'a good man, full of the Holy Ghost and of faith,' to the great grief of the faithful, 'was carried away with their dissimulation' in this matter, 'and walked not uprightly according to the truth of the Gospel.' How strange of Barnabas! As regards Peter, St. Paul says, 'I withstood him to the face, because he was to be blamed.' He made a difference between his two fellow-apostles. Peter was the leader in turning the back upon the *uncircumcised* Gentile Christians, denying their true discipleship, as do the Baptists towards the *unimmersed*. In *this* matter, Peter's supremacy is not more to be controverted than envied. So with St. Paul, let your charity fail not. Be kind to all: to the perverted, and to the perverters. Yet these, you may be allowed, with some of St. Paul's honest indignation, 'to withstand to the face,' and tell them in your own defence, and for their good—if God will—that THERE IS NOT A SINGLE CASE OF BAPTISM IN THE NEW TESTAMENT WHICH CAN BE PROVED TO BE AFTER THEIR EXCLUSIVE MODE, BY IMMERSION."

B. M. "Is that so, indeed?"

I. "It is verily so, indeed and in truth. With the noble Bereans, 'search the Scriptures, and you shall find it so.'" (Acts, xvii. 10—)

B. M. "Well, I must say you surprise me very much; for not only the Baptists, but many others, always seem to me to speak of the baptism of our Lord by John the Baptist, and of the Ethiopian eunuch by Philip, as if no one every supposed them to have been baptized in any other mode than by immersion, as the Baptists now baptize! I always supposed so."

I. "It is no wonder, then, that you came so near the

river. The wonder is that you kept out of it. As we may see hereafter, our Lord was not immersed; and if He had been, the *mode* of a Jewish ceremony—by the founder of a temporary Jewish sect—as was John's baptism, could have been of no binding authority—but with foolish Galatians—in the Christian Church. Your prejudice is, no doubt, a very common one, and a chief instrument used by the Baptists in making proselytes."

B. M. "But are not men, not Baptists, sometimes found to have preferred baptism by immersion, who can hardly be supposed under the influence of mere prejudice? Henry Clay, for an example?"

I. "HENRY CLAY was not baptized by immersion. It is a sectarian slander. Often has it been said and published, that Mr. Clay was immersed in a pond on his estate, though more than once corrected by the clergyman who baptized him, and who, soon after, published an account of the baptism, and that it was by pouring water on the head, in the usual way of the Church, in which Mr. Clay made his confession of Christ. Wicked were the authors of this fable about Mr. Clay. Unfortunate the deceived deceivers who propagate it. But though your example will not hold, yet, as you intimate, there have been, and are, no doubt, many men of high intellect and great name whose preference has been in favor of immersion, erroneously supposing it to be the authorized and primitive mode. That these men were above the influence of all prejudice, however, can never be known, if even supposable; for, in all ages, prejudices, often the most preposterous, are known to have been held by men of the highest mark for learning and intellect. There may be no man without prejudices of some sort. But this of yours must be removed to make room

for the return of your peace. But are you sure of being quite willing to have it removed? Willing as was Nathaniel, to learn that good might come out of Nazareth?"

B. M. "Certainly, more than willing to be satisfied and at rest with regard to the mode of my baptism."

I. "Well, then, strive and pray that you may retain what good sense you have left, that you may help me to examine the question fairly and well; and there is no risk in promising you that you shall soon be radically cured of the sickness of your soul, if its source be in the *mode* of a rite or sacrament. If you shall find it convenient, come again to-morrow, and then we'll look into the fancied strongholds of the Baptists on the banks of the Jordan and in the wilderness of Gaza. And if there, in either place, we find any certain proof of an immersion after the manner of the Baptists, we will come out frankly in their favor as being all right, and the rest of Christendom all wrong, and always wrong. In the mean time you may try, gently, your *withstanding* formula upon your good neighbor, the specially amiable and solicitous 'Busy-body in other men's matters.' But remember, in all charity, that he may be a very good and pious man, although his small knowledge be never so disproportionate to his much zeal. Then be very gentle in withstanding him to the face. If he rail, rail not thou. If reviled, revile not again. Bear and forbear; and when about to leave you, then, in the kindly spirit and tones of fraternal love, say to him that, when he can point out to you, in the New Testament, a single well-defined, proven and unquestionable case of Christian baptism by immersion, in the manner of his sect, you will consent to be plunged by his minister, and so confess that you had never before been baptized."

B. M. "It shocks me to think of such a seeming challenge."

I. "Shocking it might be, but for the perfect certainty that no such case can be found in God's Word. The condition may put him upon the vain search, with all the clerical aid he can procure; and when found to be in vain, I see not how they are to escape the necessity of somewhat lowering their too arrogant pretensions."

B. M. "Well, that will be something gained, if we can induce them so to take the laboring oar."

I. "Try it, you may with perfect safety; and, if you succeed, it may be something better than amusing to see how they will run their boat into shallow water, if not absolutely aground."

B. M. "Of that, I have no hope. They will never allow themselves to be in the wrong, I think; whatever the evidence may be that they are."

I. "Perhaps not. They may not 'deserve to have themselves convinced;' but I am taking it for granted that you deserve and desire to be; and, as a soul-doctor, I must endeavor to cure your soul-sickness, and I expect you to observe my prescriptions."

B. M. "I will try to follow them."

I. "Do so, and with God's help, your cure is unquestionable. To-morrow I shall hope to be prepared to render you some relief. Will you come?"

B. M. "Thank you. I will endeavor to."

And so my good Boot-maker retires with symptoms of a heart less ill at ease, and of hopes of returning health.

THE SECOND TALK.



JOHN THE BAPTIST.

MY BOOTMAKER. "Good morning, sir. By your permission, I come for another talk."

I. "Good morning. Glad to see you. What of your good neighbor?"

B. M. "He seems very confident that you are entirely wrong in asserting that the New Testament has no provable case of baptism by immersion."

I. "Did he find one, and produce the proof?"

B. M. "No; he said such cases were too plenty and plain to need proof; and he showed me a long list of authors of different Churches, who testify that our Lord was immersed, and that John's baptism was always by immersion; that Philip baptized the Eunuch in the same way; and that it was the uniform practice."

I. "So, having declined your fair challenge, as not worth his notice, he overwhelmed you with 'a cloud of witnesses?' He made, of course, the great-sounding titles and names of men 'wise above what is written,' to testify against you by wresting Scripture from its true meaning, and so extorting senses from it which the inspired writers could never have dreamed of;—the most dangerous of false witnesses!"

B. M. "False witnesses?"

I. "Yes, the worst, as most injurious of false witnesses, are they who falsify the Word of God, either intentionally or ignorantly, by declaring it to say what it does not say. Your neighbor is no doubt sincere in the belief that his authorities are all right, and that I am ignorant of them; or very presumptuous in not submitting to them. He probably said as much?"

B. M. "He did, indeed; and nearly as you suppose. He quoted one of them as saying, 'The idea of going into a river for the purpose of baptizing in it by sprinkling on the face, or pouring on the head, is too absurd to be entertained.'"

I. "And that is what he thinks not only a good argument, but proof positive, that John baptized the Messiah in the same mode that himself had been baptized by his own minister?"

B. M. "I suppose so. He seemed quite satisfied that it settled the question."

I. "Well, to pass now the fact that *John did not go into the river*, we shall see whom best the absurd boot will fit. Absurd is not a hard word to say, and often most easy, it seems, to such as know not its exact meaning and so use it absurdly. Whatever is opposed to manifest truth and common sense, may be declared absurd. To say six and six make ten is absurd.

"As clearly inconsistent with reason, or the plain dictates of common sense, in either matters of fact or of doctrine, to allow the decision of any modern sect against the teaching of the whole church universal for fifteen hundred years would be manifestly absurd.

"To walk into a river to keep out of the wet would be absurd; but it would not be, in order to wash your feet

or your hands, or both. Nor would it be absurd, in a hot day, for one to walk barefooted into a river to wash his face, on the way from the field to his dinner. The 'idea,' then, so profanely flouted by your friend, is any thing but absurd. Of that enough:—more than it merits, but that the *absurdities* of your friend must be exposed for your benefit. Though not yet quite done with it, I hope you are satisfied in this case?"

B. M. "Quite satisfied."

I. "But, in this matter of 'John the Baptizer,' it may be well to begin at the beginning. Then, who was this John?"

B. M. "He was the Forerunner of Christ, who had been prophesied of by Isaiah and Malachi."

I. "Right: not a disciple, or follower, but a forerunner—a herald to proclaim His coming; a pioneer to prepare the way before Him. John was the 'greatest,' as well as last, of the Jewish prophets, as being the har-binger and the introducer of Christ to Israel; yet the least Christian prophet or teacher, whose office it is to proclaim, or preach, Christ crucified, risen, ascended into heaven, is, in spiritual position, greater than John."

B. M. "Is that what is meant by John's being more than a prophet, greatest of woman born, and yet less than the least in the Kingdom of Heaven?"

I. "No doubt such is the true meaning."

B. M. "Was not John a member of the priesthood?"

I. "He was a son of a priest of the temple, and so born to the priesthood; but, being Divinely consecrated from the womb to his high and holy office of Messiah's herald, he seems not to have officiated in the Aaronic priesthood. An even higher office was John's: it was to bear witness to the people that Jesus was the Son of

God, and before the eyes of men as a Divinely commissioned prophet, to manifest His consecration to the Messiahship! Not that Christ needed consecration,—God forbid!—but the people needed the manifestation, and the Levitical Law of Righteousness needed to be fulfilled.”

B. M. “The Levitical law? Is that what our Lord meant by the fulfilment of all righteousness?”

I. “Certainly; for the moral law could not apply. The original meaning of righteousness is, ‘conformity to the Divine Law.’ So is it here employed by the Saviour, by whom it was declared that, though it was to pass away, it should first be *all* fulfilled. Until ‘nailed to the cross’ the old law remained in force, and the successors of Moses and Aaron our Lord commanded to be honored and obeyed. On this divine principle it was that He said to John, ‘Thus it becometh *us* to fulfil all righteousness.’ With John, this reason for his baptizing the Messiah was conclusive. He perceives that, in this office, he is specially to testify to the Jews and to the world that ‘The desire of all nations’ is ‘come,’ as a Great High-Priest, and as such must be manifested to Israel as the Law of Righteousness prescribes.”

B. M. “And how is that?”

I. “As Moses was commanded to consecrate to the Priesthood Aaron and his sons. God commanded Moses to wash Aaron and his sons with water—and he obeyed the command. ‘And Moses brought Aaron and his sons, and washed them with water.’ Moses was a prophet, as was also John the Baptist. As Aaron, a type of Christ, was set apart by Moses, to the typical High-Priesthood, so was Christ, the real High-Priest, in

the fulfilment of the typical law of righteousness, set apart or consecrated by John. As Aaron was washed, or baptized, and anointed by Moses, so was Christ baptized by John, and anointed by the Holy Spirit."

B. M. "And what was the MODE of the washing or baptism of Aaron and his sons?"

I. "Hear the Divine command! '*Thus shalt thou do unto them to cleanse them: SPRINKLE water of purifying upon them.*' Such was the baptism of Aaron the type. Why should that of the Great Antitype be different? can you tell me why?"

B. M. "Certainly I can not. But our Lord was baptized in Jordan?"

I. "Yes, and the Baptists think it *absurd* to go into a river to be sprinkled. They might also think it absurd for a man to walk into a river to 'kill a bird over running water;' but as God had commanded it to be killed over running water, He might not think it absurd that in such wise He had been obeyed; as often doubtless He was obeyed. In consideration of our Lord's scrupulous observance of all the requirements of the law, and of His most solemn declaration that every jot and tittle of it must be fulfilled, it is at least irreverent, and may be profane, even to suppose that His washing, or baptism, was not by sprinkling according to the ancient ritual! What, then, must it be to teach, as an article of faith, that He was immersed, contrary to the ancient ritual, and in defiance of the utter silence on the subject of all the Evangelists? The Bible is full of illustrations of the remark of a great and good man, that '*The very silences of the Scripture are teaching.*'"

B. M. "What are we taught by this silence of the Evangelists?"

I. "We are taught to 'search the Scriptures' then existing—the Old Testament—for the meaning of our Lord's reply to John's refusal to baptize Him; and which so immediately satisfied John. There is no other way of coming at the meaning of 'thus it becometh us to fulfil all righteousness,' than by first finding what righteousness is referred to, and then how it was to be fulfilled. And thus we learn that our great High-Priest was *sprinkled* by John the prophet, as Aaron the High-Priest had been by Moses the Prophet fifteen hundred years before, in fulfillment of the righteousness—the ritual of God—then Divinely established. Do you understand all this?"

B. M. "I think I do. But what seems to me now as strange as any thing about it is, that it all seems so new to me. I seem to feel that I have been reading the Scriptures with a veil upon them."

I. "Or, perhaps, backward, like the witch's prayer. Never mind. Let that pass—not, however, from your memory, and without profit. It would take a large book to hold all that neither you nor I know. We must never think ourselves too old to learn. 'Neither you nor I, sir,' said Daniel Webster to an anti-Trinitarian friend, who had expressed surprise at seeing him come out of a Trinitarian church, 'Neither you nor I, sir, know any thing of the Arithmetic of Heaven,' so of other things of heaven: we can know nothing that has not been revealed. And we may not dare to assume any thing to be revealed which has not been unmistakably. So, certainly, has not been revealed the immersion of our Lord. It may, therefore, be a sinful giving place to the prejudice that there is even a shadow of proof that He was plunged into the waters of the Jor-

dan. And now, radically to remove your last doubt, take a reverent look at this little picture."

B. M. "A PICTURE?"

I. "Aye, a picture. Be not afraid. It is not one of the Scarlet Lady's. It is older by centuries than any of her works of art; nay, centuries older than herself."

B. M. "But what is it? and what about it?"

I. "You see, of course, that it is a pictorial representation of a scene in which, besides others, men and angels, looking on, two charactres are especially interested. One stands in a transparent medium—evidently water—which reaches the hips; the other, on the outside, has his hand over the head of the former. What do you suppose it to represent?"

B. M. "From the presence of angels, I suppose it must be a representation of something sacred."

I. "It is, indeed. It represents, and no doubt truthfully, the baptism of our Lord in Jordan, by 'John the Baptizer!'"

B. M. "Is it possible? Then it is not *absurd* to go into a river to be baptized by pouring or sprinkling. But where does this picture come from?"

I. "It comes from the Catacombs of Rome. It is a copy of one of 12,000 specimens of the earliest Christian art, already found in an underground city of the dead, of a far greater extent than has any living city on the face of the earth!"

B. M. "What strange things you are telling me! Not long since, in some paper, I read something of the Catacombs; but I concluded it a fiction that I was reading."

I. "The Catacombs are no fiction. They are a very

solemn and most important reality. They tell things of early Christian doctrines, sacraments, rites and usages which can not fail to overthrow, from the foundation, many a religious notion, still held sacred, both in modern Rome and in modern America. The Baptist notion of entire and exclusive immersion, they place among the foundationless fabrics of 'Foolish Galatians.'"

B. M. "How? in what way?"

I. "Be patient, and you shall see. But first, as you have no proper and truthful notion of the Catacombs, that you may understand the validity of the testimony borne by this little picture, I will try to enlighten you on the subject."

B. M. "You will oblige me very much."

I. "Well, then, in the first place, we'll read, from these two books upon the Catacombs, what was said, three years ago, by an English author who had passed some years in their examination; and then what, three hundred years ago, was said by an eminent Italian about the same particular portion of this huge dominion of sacred darkness. They both speak of one small section, or ward, of the great city, as a specimen of the whole. The place they describe is what is called, in modern papal Rome, the 'Cemetery of Santa Priscilla.' It is beneath a vineyard which, for ages, has occupied the ground once covered with the gorgeous palaces of pagan Rome; now, reduced to soil for grape culture. The English traveller has been speaking of another extensive cemetery, but ruinous and unsafe, 'remarkable for the largest subterranean Church that has yet been found; also for a Mosaic vaulting in the roof of one of the chapels, representing Daniel in the lion's den, and the raising of Lazarus;' he speaks of this as not only 'far

more extensive,' but as safe to visit, and says, 'There are several *stories* in it,'—that is, excavations above excavations of streets, chapels, etc.,—'and one of its galleries is the longest and straightest I have ever met with in the Catacombs. Some of the tombs are ornamented with portraits of the deceased, executed with peculiar force and expression. At the mouths of these may be seen lamps, or other objects, that have never been disturbed.'"

B. M. "How very wonderful?"

I. "Hear, now, what was said of this same Cemetery of Santa Priscilla some three hundred years ago, soon after the mysteries of the long-forgotten Catacombs had been opened, and when it was not imagined to be but a fragment of the great dead city to which it belonged. Speaking of Dion's account of the subterranean passages made by the Jews in Jerusalem, as places of safety, on their revolt against Hadrian, Baronius says: 'This description of Dion's of the underground passages made by the Jews, is also precisely applicable to the cemeteries constructed at Rome, in the caverns of the Arenaria, which were not only used for the purpose of burying the dead, but likewise, in time of persecution, as a hiding-place for Christians. Wonderful places are these! We have seen and often explored the Cemetery of Priscilla, lately discovered and cleared on the Salarian Way, at the third mile-stone from the city. This, from its extent and its many various paths, I call by no more appropriate name than a subterranean city. From the entrance onward opens out a principal street wider than the rest. Others diverge from it at frequent intervals; these, again, are separated off into narrower ways and blind alleys. Moreover, as is the case in cities, broader

spaces open out in particular spots, each like a kind of forum, for holding the sacred assemblies; these are adorned with images of the saints. The city was amazed at discovering that she had in her suburbs long-concealed towns, now filled only with sepulchres, but once Christian colonies in days of persecution; and she then more fully understood what was read in documents, or seen in other cemeteries partially laid open. From what she had read in these places in St. Jerome or in Prudentius, she gazed upon them with lively astonishment, when she beheld them with her own eyes.' ”

B. M. “How very strange!”

I. “Yes, and how *little*, thought Baronius, three hundred years ago, of the *much* known now of the Catacombs; and that the few images of the saints, of which he speaks, belonged to a gallery, so to speak, of nine hundred miles in extent, and containing unnumbered pictures of the ‘saints of all ages,’ from Adam to the last of the Apostles, with myriads of sacred scenes and symbols, twelve thousand of which have been already copied and published for the world’s inspection and wonder. At the Astor Library, go in and see the great work—a cart-load of splendid volumes.”

B. M. “Wonderful, indeed! And how like a new revelation all this seems!”

I. “In these two small books, you may find small copies of about a hundred of these ancient pictures. You may take them home with you. Study them, and show them to your family and friends, and let them understand and be assured that this one of the baptism, traced most likely by the hands of a martyr of the first or second century, in a most solemn manner, explicitly

decides the question against the Baptists on the mode of baptism. By the way, I now remember another testimony found among those old true witnesses against them, which may be more satisfactory to some minds than even the picture of the baptism of our Lord by John, for it tells of Christian baptism, and of nothing else. It is a baptistery or font, in one of these underground churches or chapels, cut out of the rock. Its dimensions forbid all notions of adult immersion. Its greatest diameter, with a like depth, is but two feet. This, with its description and supposed history, you will find in the great work on the Catecombs, in the Astor Library."

B. M. "What can then be more certain than that the Martyr Church did not baptize by immersion?"

I. "Nothing can be more certain. It is not extravagant to suppose the Apostles Peter and Paul to have administered the sacrament of baptism at this font, and certainly not by immersion of the whole body of a grown person. At any rate, there is not a doubt of this ancient baptismal font being a work, if not of the first century, certainly of the age of the pagan persecution, when there could have been no departure from Apostolic primitive usage. Entire immersion, then, is not after the primitive mode of baptism."

B. M. "So it does seem, indeed."

I. "So is it, indeed. This doubtless truthful record in stone, with the accompanying unfading picture, bears valid testimony against the Baptist platform, erected on the unsubstantial basis of suppositions and inferences, and in opposition to the plain teachings of the Scriptures, both of the Old Testament and the New. But let us take courage. I hope trustfully that the good time

may not be far distant, when no Christian will dare or desire to speak or write of things revealed, or of facts recorded, by inspired men, otherwise than as the oracles of God speak; and surely not 'to add unto,' or to 'take away from,' the words of Divine revelation, lest the threatened evils may befall him for such awful presumption." (Rev. xxii. 18, 19.)

THE THIRD TALK.

PHILIP AND THE EUNUCH.

I. "AND what say your Baptist neighbors to the argument against their exclusive theory, which is drawn from the ancient Churches and Cemeteries of the Martyrs?"

B. M. "It seems to bother them some; but they say there can be no mistake about Philip and the eunuch, and to that case they stick like wax."

I. "That is a good figure enough, and no man has a better right to it. But to what particular in the matter of Philip and the eunuch do they *stick like wax*?"

B. M. "To their both going down into the water. Last evening, one of them declared it a settled fact, that in their own mode Philip baptized the eunuch."

I. "Did he say that both going down into the water settles the question?"

B. M. "Yes, he said so."

I. "Then, going *into* the water must mean going *under* the water. Is that it?"

B. M. "So they seem to understand it, and to think it ought so to be understood by everybody."

I. "O, foolish Galatians! Then Philip the Baptizer, as well as the baptized eunuch, went under the water

And does their minister plunge himself every time he plunges a convert?"

B. M. (Laughing.) "Of course not."

I. "But logic, employed on sacred subjects, my friend, is no laughing matter. And if both their logic and their philology be correct, and in agreement with their theory, then must their practice be opposed to both, unless their ministers, as well as their converts, go under the water. Is not that so?"

B. M. "So I should judge, certainly."

I. "And rightly would you so judge. For so it is, if their words mean as they say, and their reasoning be reasonable. By their works, then, let them show the strong faith in words which so loudly they profess; and with his subject, let the plunger plunge himself, and prove his sincerity in the meaning of *into* as an honest man should."

B. M. "Is it not likely, though, that Philip plunged the eunuch?"

I. "No, it is not; as you may soon see for yourself. But it would be of no importance, any more than how just before he had baptized Simon Magus, but for this miserable modern strife about words. Before the outbreak of the Anabaptists in the sixteenth century, there had been made no difficulty about either the mode or the subject of baptism, except now and then by some crotchety fanatic. The commanded form of sound and solemn words, in the application of water, was alone prescribed; while of the mode there is no command, no prescription whatsoever; and as there is no word of God for it, there should be none of man. But there is quite another and clearer view to be taken of this matter: we will, therefore, leave in the desert this quicksand plat-

form of a system or theory, which spurns all others as unchristian, and even 'absurd,' and says to all but the plunged, 'come not near to us, for we are holier than you.' To learn how undesirable is such a spirit of exclusion, read the sixty-fifth chapter of Isaiah. Did it never strike you as remarkable, that the eunuch proposed to be baptized by Philip, when, as appears in the record, there had been no word between them on the subject?"

B. M. "I can't say that it ever did; and yet now it seems strange that it did not. Well, how came the eunuch to know any thing about Christian baptism, if Philip had not taught him?"

I. "He had been up to Jerusalem, you know; and, besides, Philip *had* taught him about baptism before he proposed to be baptized."

B. M. "The account in Acts does not say so; and only that 'Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.'"

I. "Very true; but in 'preaching unto him Jesus,' from that same Scripture which the eunuch was reading, he *must* have preached of the Christian baptism, which that same Scripture preaches prophetically."

B. M. "Does the prophet Isaiah speak of baptism?"

I. "Certainly; and in that same Scripture: the section which the Ethiopian was reading in his chariot. Take this Bible, and find it. You see it is divided into sections, or parts, according to subjects. So were the holy writings divided in the time of Philip, and more than twelve hundred years after. Then, by a Roman Cardinal, they were divided into chapters, and very often to the injury of the sense. The section which the eunuch was reading begins in the latter part of the fifty-second chapter of Isaiah, at the thirteenth verse, as now

divided, in our common Bible, and ends with the fifty-third chapter. It may have been specially transcribed for him, on his tablets, by some Christian of Jerusalem; in the hope, and with a prayer, that it might call his attention to the Gospel: for I suppose you know that the New Testament had not then been written. He may have had the whole of Isaiah or more; or all of the Old Testament; but it was this same Scripture—this same section—which he had read, when from it Philip ‘preached unto him Jesus.’ Read it; and see if you find any thing from which Philip would be likely to preach to him about baptism.”

B. M. “Aye, I see already the text about baptism, I suppose: ‘So shall he SPRINKLE many nations.’”

I. “Yes, that’s it. Read the whole section, and you may plainly perceive it to be a definite and splendid prophecy of the coming and office of Christ, and that it necessarily begins as I have said.”

B. M. “From such a text, Philip would hardly preach immersion to the eunuch, if, for any reason, he practised it upon him. Yet that *both going down into the water, and coming up out of the water*, still bothers me.”

I. “No doubt it ‘bothers’ you, as so long you have been accustomed to receive it as a proof of immersion, and nothing else; and I must relieve you of the *bother* by a piece of criticism, which gladly would I spare you. But before entering upon it, I must warn you not to allow it in the least to shake your faith in our excellent and blessed English Bible, which is never in fault on any of the great doctrines of Christ crucified on which our hope of eternal salvation is founded. This remember, and be firmly assured of, and then it may do you no harm to be informed that the original of this passage

might have been differently translated, and quite as literally and truly, and leaving on dry ground both Philip and the eunuch. The Greek words, translated *into* and *out of*, are often found in the New Testament translated quite otherwise. The little word here rendered *into*, is found in the Greek New Testament more than sixteen hundred times, with various classes of meanings; and in our English New Testament it is translated in fifteen different ways, always intended, of course, to be rendered to suit the sense. In this case there is good authority—the best that can be—for saying it is wrongly rendered. The pious and excellent critic, Parkhurst, in his Greek Dictionary of the New Testament, has given various examples as rightly rendered; but this of Philip and the eunuch, going down *into* the water, is not among them. The omission is significant. He did not think the translation correct. Now, if authorities may be weighed, this silence of Parkhurst may well balance the loud assertions, with all their echoes, of the dogmatic asserters, that the eunuch was immersed, because both went down *into* the water. ‘They did *not* go *into* the water,’ says the expressive silence of Parkhurst, who gives *at*, with approbation, as the true translation of this same Greek word in this very account of Philip’s doings in the desert: ‘Philip was found *at* Azotus.’ It is the same word. ‘They did *not* go *into* the water, nor come up *out of* the water,’ says the old reliable Syriac version, in the employment of other words literally translated by the venerable Dr. Murdoch: ‘They both went down *to* the water,’ and ‘came up *from* the water.’ Such is the undoubtedly true translation. What think you of it?

B. M. “I think it is a great pity it has not been so translated in our New Testament.”

I. "So, doubtless, it should have been, and certainly it would have been, had the great and good men who gave us our English Bible been gifted with the prophetic vision of a large and respectable sect working it into a platform, from which to hurl denunciations and proscriptions against all the rest of Christendom, to the misery of the ignorant and to the danger of making shipwreck of the faith of the feeble. No such vision of horror could have entered their pure minds."

B. M. "It is dreadful to think of the misery and mischief that their fiery and bigoted zeal has caused, even in our little town!"

I. "But you must never lose sight of the almost perfect certainty, that a very large portion of that fiery and bigoted zeal may be also honest and sincere. One may not always be able to speak kindly of this excluding system; but when I speak otherwise of their bitter sectarianism, you must not understand me as without charity for the persons of the sect. Do not confound them. Hereditary and educational prejudices are often found in minds unable to resist them. Excellently good people are many of them, in all the essentials of the Christian character. Not fewer, in proportion to their numbers, may be sincere Christians, as they honestly hold Christianity, than are found in other great bodies of believers. Greatly to their credit, many of them are good and charitable, in spite of their bad and bigoted system, in the origin of which they had no part. We must therefore love them, and pray for them, and do good to them, while contending earnestly against their uncharitable, exclusive, and excluding system. Take this with you, and come again for another talk when convenient."

THE FOURTH TALK.

CHIEFLY ABOUT WORDS.

“The age of words is passing away, as well as the impostures and delusions to which they gave a species of sanction.”—*The Century*.

“WORDS are the fool’s counters, but the wise man’s money.”—*Trench*.

I. “AND what says your busy friend of the matter of Philip and the eunuch?”

B. M. “Well, I told him all I could recollect of your lesson, and it seemed to disturb him. He made a poor, and rather angry defence of his opinions, and then said: ‘Well, after all it is of no consequence to argue about particular cases of baptism, as the word itself always means immersion, as almost every body says, and never any thing else.’”

I. “His angry defence, and his wholesale appeals to authority, may well be taken as masking a want of perfect satisfaction with his opinions. Perhaps he is painfully conscious that they have no foundation in real, true and accurate knowledge of the subject, and are therefore of very little value.”

B. M. “I reckon he is too opinionated to think so of them.”

I. “So much the worse for him, then. For, well and truly is it said, ‘The soundest judgment would have no

authority, if based on defective and insufficient knowledge.' We may now proceed to weigh this groundless opinion of the exclusive meaning of the word baptism."

B. M. "And to *baptize*, their books all say, means, always, to immerse or plunge, all over under water, and never any thing less."

I. "Yes, I am aware of that strange unity of error, so mortifying to find even in the writings of men of high character and extensive learning—men who must have known, unless inscrutably deluded, that there is not a place in the Bible where it can be shown, with certainty, that the word baptism means entire immersion and nothing else. From the perversions or delusions of such men—in other things great and admirable—I have sometimes had my confidence in all human judgment shaken painfully. And then, that they have multitudes of followers, even from the sensible classes, Bible in hand, is strange, amazingly! That, among the ignorant who can not reason, the servile who dare not, and the bigots who will not, such multitudes should be found, may not reasonably be wondered at."

B. M. "Did I understand you to say that, in the Bible, baptism *never* means immersion?"

I. "That is not exactly as you should have understood me; but that there is no place in the Bible where it can be shown to mean immersion and nothing else."

B. M. "What, then, is the true meaning of the word in the Bible?"

I. "A natural question for you to ask, not being yet aware, I suppose, that it belongs to a very large class of questions, more easily asked than answered."

B. M. (Smiling.) "The Baptists find no trouble in answering it."

I. "That's true enough. Nor does your little boy in giving more true answers to many like questions. Ask him what a shoe is, and, as far as he knows, he will answer you truly; but he will be sure not to include all the seven different meanings of the word in Webster's Dictionary."

B. M. "I should think not; but what has that to do with the word baptism?"

I. "Wait and learn. It may have something to do in helping you to understand how worthless is this word-argument of the Baptists. Shoe is a word of several meanings, so is baptism."

B. M. "I beg your pardon for interrupting you. I will wait and learn."

I. "My drift you'll soon perceive. Should you ask of your little boy the meaning of the word *short*, he might give you a true and short answer, in a short time; but he would be sure to fall far short of the some twenty meanings in the dictionaries, not to say of the dozens more as the word is heard in conversation, and found in reading. And, certainly, a very little way would he get through the meanings of the word '*Roll*,' of which Webster gives not fewer than thirty-six *classes* of applications. So, too, of other words innumerable, including this word baptism. Besides every kind and degree of *wetting*, it is found in the Greek, where it originally belongs, to mean *staining*, *coloring*, etc. A Greek dramatic author employs it in describing a comedian whose face was '*stained* with a tawny wash,' as a disguise, instead of the usual mask. In like spirit, he would say our negro minstrels were baptized in black. The great Homer has a lake baptized with the blood of a frog. A tumble in the mud, or even in the sand,

would be called a baptism. So in the old Greek translation of the Old Testament is the term used. Still, in the East, the traveler is baptized with dust. The Russian baptizes his beard in his black broth; and the Chinese, his chop-sticks in his snail soup. So you see, then, as a general rule, a word standing by itself has no particular and definite meaning, but takes its meaning and value from its position, as connected with others."

B. M. "O yes; I never thought about it before: a man goes across the street to get *shoes* put on his horse, and comes to me for quite another kind of *shoes* for his wife."

I. "Very well; you are coming on. So, you see, the shoes which you make are very distinct from horse-shoes and sleigh-shoes, etc., and still the same word is used for all; therefore, standing by itself, the word *shoe* has no definite meaning. So, to approach towards the word baptism, *wash* has fourteen different meanings given to it in Webster's Dictionary. For the purpose of making you familiar with the changeable and slippery nature of words—and how much care and skill the handling of them well requires—I had laid out considerable work with these big books, but want of time makes it needful to take a shorter way than I had intended, to show you the utter fallacy of the Baptist argument from their pet words. As, however, they make words into things, we may not altogether neglect to examine what sort of things they really are. You have already learned something of words of many meanings, and that they belong to a very large class of words. You have also learned that these words have no definite meaning of their own, and depend for their meaning and value on their connection. Now, a glance for another word-mys-

tery, at such as are used to express opposite meanings, and another at such as have opposite meanings to express the same thought."

B. M. "How can such things possibly be?"

I. "That the same word is used at one time to convey one meaning, and at another to express an opposite, seems certainly strange; yet so shall we find, even in the Bible."

B. M. "Can it be possible?"

I. "See for yourself. Read the first four verses of the fifth chapter of Exodus; and take special notice how the little word *let* is used."

B. M. "Sure enough! 'LET my people go,' means *allow* them to go. And when the King says, 'Wherefore do ye, Moses and Aaron, *let* the people from their work?' by *let* he means *hinder*! And *allow* and *hinder* mean quite opposite things! Wonderful!"

I. "Other examples of *let* used in the sense of *hinder*, you may find in Isaiah, xliii. 13, and Rom. i. 13. So too, Shakspeare, defying hindrance,—'I'll make a ghost of him that *lets* me.' In that Richardson, you may see that its original meaning was to *hinder*, keep back, or *behind*, the exact contrary of its now usual signification. PREVENT is another word which, in the whirl of ages, has lost its original character. It was a *helper*. It is now a *hinderer*. Its original meaning is to *precede*, or *go before*, to *direct*, or *lead*, or *help*. Now it is used in an opposite sense; to *stand in the way*, to *hinder*, to *stop*, etc. Again, in passing, *first* and *last* are used in the same sense, in the expressions of *first importance* and of *last importance*; both meaning of the greatest importance."

B. M. "How, then, may we be sure of the meaning of such word as *let*, or *prevent*, in any particular case?"

I. "By its relation with others, as already said. Strange work is sometimes made of Scripture for want of attention to this. *Prevent*, used in its now usual sense, to hinder, and what would it make St. Paul say, in 1. Thess. iv. 15? See."

B. M. "To be sure! It would make him say that the people living on the earth, at the coming of the Lord, shall not *hinder* the resurrection of the dead!"

I. "That would be a strange perversion of his meaning; that such Christians as should be alive on the earth, at the day of judgment, should not *go before*, but together with the resurrected dead. The Psalmist says, 'I prevent the dawning of the morning.' He might rise *before* the dawn, but could not *hinder* the dawning! So in many places, this word and others are used in old and peculiar senses, and if not rightly understood the Scripture becomes unintelligible. Nor is this peculiar to the Bible."

B. M. "This reminds me that once I heard St. Paul preached about as if a *lawyer*, in the same sense as we now use the word. The preacher said, with other strange things, that no doubt, before his conversion, he had been as zealous in the cause of his clients as afterwards he was for the cause of Christ."

I. "Not a small mistake; and yet not greater than is often made by more learned men, who sometimes give wrong meaning to right words. Take now that Cruden's Concordance, and turn to the word *drink*. It may help us to a further knowledge of the Bible use of words. What have you found?"

B. M. "Whole long columns of the word DRINK."

I. "Near the beginning is the phrase, 'to drink blood.' Read what it means."

B. M. "To be satiated with slaughter. 'Ye shall drink the blood of princes.'"

I. "Yes, here it is in that sublime poetic prophecy of Ezekiel. 'Assemble yourselves and come.' 'Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth!' Now run your eye along to Job, xxi. 20, and read; and the following two references from Psalms."

B. M. "'He shall drink the wrath of the Almighty.' 'Make them to drink of the rivers of thy pleasures.' 'Made us to drink of the wine of astonishment.'"

I. "'Thou hast showed thy people hard things.' 'Thou hast made us to drink of the wine of astonishment.' And so may you find a hundred other different uses of the word, as 'drinking the wine of violence;' of consolation, of iniquity; the water of gall; and drink up scorning; and poison drinks up the spirit; and the earth drinketh in the rain. Now, here you have seen the numerous examples of the varied, almost contrasted, Bible use of a familiar general word. TRAVEL is another such word. In its varied uses it may well illustrate the proper use of the word baptize. How many are the ways to travel! On foot; on any kind of beast; on, in or with any kind of vehicle, from a hand-cart to a steam-car; borne by men in a palanquin; rowed, or steamed, or sailed, in any kind of watercraft; or by a balloon through the air. And these are only a part of the illustrations of the meaning of the word. Its Bible use is still more comprehensive, including *travail*, originally the same word, and coming from the same mint with *trouble*. Look into Richardson, and you may find the word spelled both ways, promiscuously. Old Chaucer quotes Solomon, saying, 'he that

travaileth' etc.; and the 'Knight of the burning pestle' would have 'a woman that will sing a catch in her *travel*'—now *travail*. So of the words baptism and baptize; the meanings are numerous, and as various as the word *travail*—travel, and more than once used in a like sense. (See Mark, x. 39. Isa. liii. 11.)

B. M. "It is not, then, by any means so easy as I supposed, and as the Baptists think it, to answer the question, What is the true meaning of baptism?"

I. "No, indeed. And as to the *mode* of administering the sacrament of baptism, whatever it may have been when Christians lived, worshiped and were buried in the Catacombs, it is various now; and doubtless all are valid and true, when the heart is in the right place, and the Gospel requirements are reverently and truly observed. Some religious bodies both immerse and pour, or sprinkle. Some pour only, I believe. Some perhaps only sprinkle, and some may have modes different from these. The Baptist, only, restricts the mode to immersion, and condemns all others as unscriptural, invalid and false. As no mode is prescribed in Scripture, and only the form of words commanded; one mode must be, in itself, just as good and proper as another, if as capable of being performed reverently, and decently, and in order."

B. M. "Some think immersions are not always decent."

I. "Be that as it may, it is not in our way at present. Water is employed as a symbol only; and, as such, a drop may be as good as an ocean: better, perhaps; better, certainly, if the *quantity* be depended on for sanctification, and so deified and made into an idol for adoration: a danger, perhaps, not quite impossible. Idolatries have grown large from smaller beginnings.

This in passing. It should not pass out of hearts and minds with any tendencies toward trusting in words or modes. It is the work of the SPIRIT to give life; not the quantity of water, nor the manner of its application. 'It is not the putting away the filth of the flesh;' if it were, much water might often be desirable; 'but the answer of a good conscience towards God;' by which 'baptism,' St. Peter says, 'doth even now save us,' not by itself as a *rite*, but by uniting us to Christ, in the way He prescribed."

THE FIFTH TALK.

THE WORD-ARGUMENT.

I. "GOOD-MORNING. Sit down and tell me what says your good neighbor about the Apostle's decision, that baptism is not for cleansing the body with a large quantity of water, but to answer the demands of a good conscience—clean, of course—and therefore needing little."

B. M. "He says, that as baptism means immersion and nothing else, a good conscience requires immersion, without which it can make no good answer."

I. "Very well said. Worthy a better cause. So he sticks to the word-argument; worthless as it is?"

B. M. "Yes; and he thinks you very presumptuous in pretending to know more than all his long list of learned authorities."

I. "He might well think me presumptuous, if I made any pretension to be the equal of the least learned of them. But on this particular subject, to which, for more than forty years, I have given occasional attention and much laborious research, I have arrived at the certain knowledge, that *their* knowledge of it, who presume to say that the word baptism means immersion and nothing else, is utterly worthless, if not the most arrogant and stupid ignorance. Let them go. Let the

fanatical sincerity of the sincere among them be their portion and pride. Let the lovers and students of ignorance and bigotry have their own bad way. It is needless to attempt their enlightenment. But needless it may not be to labor for the relief and comfort of their unhappy and harmless victims, whose faith and peace they boast of having unsettled and disturbed. Let them alone; and turn we to our task of deepening our impression of their miserable error. Yet I come back to this, further showing that baptism is not necessarily immersion and nothing else, with a disrelish akin to what a naturalist might be supposed to experience in approaching the task, ridiculous as irksome, of proving scientifically, that a quadruped is not necessarily a horse."

B. M. "Do you think it equally plain?"

I. "I do, indeed. And if you have ears to hear with, and eyes to see with, and an understanding to distinguish sense from nonsense, and the plain word of God from fables, you can not fail of the same conclusion; nor of the wonder that as a Bible student you could ever have thought otherwise. For, in your own English Bible, witnesses are found, more than two or three, and so more than enough to establish a fact, that baptism does not always mean immersion and nothing else; and to the same effect, clouds of witnesses abound in the original, through the veil of which you may see clearly enough to discern them with very little aid."

B. M. "I can't think how I am to see any thing through that veil."

I. "If necessary, we may manage to make a small hole in it. But first let us hear our own English witnesses testify, that to baptize is not necessarily to submerge.

St. Paul tells us of the baptism at once of the entire nation of Israel. Where were they baptized?"

B. M. "'In the cloud and in the sea.'"

I. "Look, then, with your mind's eye, and you may see them marching on the bed of the Red Sea, its waters blown away by 'the breath of the Lord,' and 'the cloud' overshadowing and distilling its dews of heaven upon them, as they are marching 'on the dry ground,' 'baptized in the cloud and in the sea.' So St. Paul declares them to have been; and that *he would not have us ignorant HOW.*"

B. M. "Do you think he means he would not have us ignorant of the *mode*?"

I. "Of the mode, perhaps, as well as the fact. Be that as it may, it is by God's word testified to have been a *baptism*. And now, in that sublime scene, can you discern any thing like a Baptist plunging?"

B. M. "Certainly, I can not."

I. "Then, God's word declares by an Apostle, that baptism does not always mean immersion and nothing else."

B. M. "So, indeed, it does!"

I. "Look now on what our Lord himself calls a baptism—the descent of the Holy Ghost upon the Apostles and people on the day of Pentecost, when the Holy Spirit was 'POURED OUT' upon them, as the Prophet Joel had foretold, and the Apostle Peter declared to be a fulfilment of the prophecy. In that sacred and sublime scene, is there any likeness found of a Baptist immersion?"

B. M. "Surely not."

I. "Then, not prophets and apostles, only, but Christ

Himself testifies that baptism does not always mean 'immersion and nothing else.'"

B. M. "Indeed, that is certainly so!"

I. "Other cases are found in numbers, in which immersion is quite out of question. But these may suffice; for higher ground of proof is impossible to be found. Yet we may ask in passing, if baptism means 'immersion, and nothing else,' where we read of the baptism with fire; and the 'baptism of suffering,' wherewith our Blessed Lord was baptized in the garden and on the cross? Now take this 'Englishman's Greek Concordance;' turn to the ninety-sixth page, and learn a little Greek for the occasion. Do you see that Greek word in our common letter, as well as in Greek?"

B. M. "I do."

I. "What is it?"

B. M. "Baptizo."

I. "Very well. That's Greek enough for the present. Now look at the second quotation, and read it."

B. M. "I indeed *baptize* you with water."

I. "Well again. Now you know the English of *baptizo* is *baptize*. Run your eye down to Mark, vii. 4, and read."

B. M. "Except they *wash*, they eat not."

I. "And why think you was that ranged under *baptizo*?"

B. M. "I can not tell, I'm sure."

I. "It is because the word *wash* is *baptizo* in the original. 'Except they *baptize*, they eat not.' So on the next column you find *baptismos*—baptisms, three times out of four translated *washing*. Read now the seventh of Mark, and you will learn something of the 'divers *baptisms*' of the Jews, for which our Lord re-

buked them, but which could not have been *immersion* and *nothing else*. St. Luke says, they baptized their hands before dinner. That was a ceremonial washing which was always performed by water *poured* on the hands by another. And 'the baptisms of cups, and of brazen vessels, and of *couches*,' as reads the Syriac New Testament—tables, in our version—both I suppose; for the Jews reclined on *couches*, to eat from their *tables*; and in their hypocritical superstitions, no doubt, they baptized all their dining-room furniture: but not by *immersion*, I trow; but after the mode of the ancient purifications, which was by *sprinkling*. Do you remember about the six water-pots, or stone jars, which were used in the first miracle of our Lord, and what their ordinary use was?"

B. M. "Yes, I remember them; and that St. John says they were set there after the manner of the purifying of the Jews. So I suppose they were to hold water for purifying, or washing."

I. "Of course, they were. They were to hold water for all these baptisms of the household of Jews themselves, and of the cups, and pots, and brazen vessels, and couches, and tables, and many other things—every thing about them. But, if they baptized no more than the evangelists enumerate, they could not well have *plunged* them into the six water-pots of stone, holding but two or three firkins apiece."

B. M. "I should think not."

I. "And think right, too. No, the water in those pots was used on their hands by *pouring*, and on the furniture by *sprinkling*. The mode in both cases is fully taught in the ancient holy Scriptures of the Jews. But those Scriptures nowhere taught them these superstitious

practices; for which their Messiah rebuked them: 'Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing (*baptizing*) of pots and cups: and many other such like things ye do.' "

B. M. "Is it of these things that St. Paul speaks in Heb. ix. 10, of *divers washings*?"

I. "'Which stood (consisted) only in meats, and drinks, and divers *baptisms*.' No, the Apostle here speaks of the ceremonial rites, 'carnal ordinances' of the ancient ritual, to be done away by the great High-Priest of the New Covenant. They consisted only in prescribed regulations about meats and drinks which were to be abstained from by the worshipers of the Tabernacle, and of various ceremonial washings, or baptisms, to be observed by the officiating Priests and Levites, and by ceremonially defiled people, before they were admitted into the tabernacle, or temple; and in other 'carnal ordinances,' which only sanctified to the purifying, or, as St. Peter says, 'of putting away of the filth of the flesh;' and were therefore imposed on them, only, until the reformation at the coming of Christ, 'an High-Priest of good things to come.' Now, if you would know exactly what all this means, and that these *baptisms*, here translated *washings*, were *not immersions*, turn to Lev. x. 9, Exod. xxix. 4, Numb. viii. 7, and Lev. xv. 8, and you will see that the *baptisms* of the persons were performed by *sprinkling*. 'SPRINKLE water of purifying upon them.' Baptism then does not always mean immersion and nothing else."

B. M. "No, indeed; that's plain enough. But how about that famous word *Bapto*, which is in every Baptist mouth, from the preacher to the pauper, as always meaning to *dip*, and nothing else."

I. "We shall see. They are not quite so far wrong in that assumption. Let it mean *dip*, if they will have it so; but what *dip* means, where *Bapto* is so translated into our English, which is the very kernel of the matter, we shall see; and that it means nothing like their immersion as shown in their mode of baptism. When you can bring a spare hour with you, come again, and I'll try to make you know, as much, at least, of their famous *BAPTO* as the most learned Grecian of them all."

So, after this fifth talk, my good Bootmaker retires brighter and happier far than when he so excitedly introduced the first.

THE SIXTH TALK.



BAPTO.

“Actions speak louder than words.”—*Old Proverb.*

I. “WELL, I am glad to see you this morning; for I feel quite prepared to go to the *root* of the matter with you, in this search into the Baptist claim of an exclusive right to condemn all modes but their own.”

B. M. “Of Bapto, we were to talk this time. Is that what you call the root of the matter?”

I. “Yes; Bapto is the *root* of all the trees which the Baptists claim to have a right to grow in this wilderness of confusion and strife, which so successfully they have planted. It is a strong root; it has need to be, to withstand the storms of centuries against its lofty tree, with large branches and numerous branchlets, full of leaves for the healing of the nations; if they will use them in order to be healed, and not wear them as mere decorations. The tree is called Baptizo, in its native land. Like our own noble elm, it has two grand branches. Baptisma and Baptismos are the names by which they are called where the tree is indigenous, or native; and where it is an exotic, as in our country, all these names are so framed from the originals as to show their origin.

The smaller numerous branches have also names of the like radical, or root, character, which declare them to partake naturally of the qualities of the root *bapto*. With it now we have to do. Often has it been roughly treated; but its strong and solid nature has saved it from vital injury. At our hands it shall take no damage; and what we may, we'll do to heal its wrongs. In all this, about the root, the tree, and its branches, I have tried a little to turn your ears into eyes. I shall try more by and by, and you must take the operation kindly, and do what you can to insure the success of the experiment, which will *show* you, that even the *root* of the tree stands not in the water, any where in the Holy Land of the New Testament."

B. M. "I will do what I can to understand the matter."

I. "We will then proceed to expose this huge error, which has grown into a monster so frightful as painfully to unsettle the faith of the feeble, and to disturb the peace even of the strong. This so very loudly celebrated root-word 'BAPTO' is found but three times in the whole of the New Testament. You may therefore easily find all its localities."

B. M. "Where shall I look for them?"

I. "Open that same English Greek Concordance at the ninety-seventh page, and you'll find the word with the references. Where is the first?"

B. M. "Luke, xvi, 24."

I. "Find and read the verse in this translation from the Syriac. With the same sense, it is more impressive than in our common version. More pathetically wailful is the too late discovery of the evil of sinful selfishness."

B. M. “‘And he called with a loud voice, and said: Abraham! my father, have pity on me, and send Lazarus, that he may dip the tip of his finger in water, and moisten my tongue: for lo, I am tormented in this flame.’”

I. “Poor rich man! More awful thy lament than even the despairing wail of the wretched Esau! But our task demands that from the heart we take the subject, and restore it to the head. The word *dip*, which you find there, is the English of the Greek word *Bapto*. As the Greek word for baptism was not translated, but merely *Englished* in its termination, so *Bapto* might have been in the same way made into *bapt* instead of *dip*. But the translators could not foresee that *dip*, a then common English word to express this action of touching a liquid with the point of the finger, could ever be magnified into the immersion of the whole body under water. Who could have dreamed of such a strange perversion of language? Yet such is the strange fact! How strange, let us see! That we may really *see*, and too plainly to be mistaken, ‘lend me your ears,’ that I may turn them into eyes, that you may indeed *see* the full meaning of *bapto* and *dip* in the New Testament; with which only we have to do in this matter. ‘*May dip the tip of his finger in water!*’ Such a *dip* don’t seem or sound much like a deep plunge of a large body under water, does it?”

B. M. “I should think not. But, then, the Baptists say it always signifies immersion, and so they often use the word *dip* when speaking of baptism.”

I. “Well, let us look at it. Let us *see* if dipping the tip or point of the finger in water looks like immersion. For the experiment we need no Greek. The word is in

our own tongue, and the experiment is an easy one for our own hands. We need find no fault with the translation, as the Baptists do, and would make it ridiculous, by making it immersion, instead of dip. Rightly enough it might here have been translated *touch*, to express precisely the same action."

B. M. "So perhaps it would."

I. "So, perhaps? There is no possible room for a perhaps. Try it. Act it. Look well at the action. See it with your own eyes and not another's, and be never again half-fanaticised by a confused noise in your ears of *dip*, *plunge*, immerse; in the water, and under the water, and never so many more words—mere words—to confound the ignorant, and to excite the fearful and the foolish."

B. M. "I will try hereafter to keep cool and unexcited."

I. "Do so by all means. And now for the experiment; the 'crucial experiment;' the ocular demonstration of the meaning of bapto, in the New Testament! See it. Nay, *feel* it for yourself. You are to touch the *tip* of your finger to the water in this cup. Mind! you are not to plunge it in as if no matter how; or how much of the water you may scatter about on my books and papers! O no; you must very carefully *touch*, or *dip*, the extreme end of your finger in, or on, rather, the surface of the water, so as just to take up the little drop which may adhere to it. No more was asked for by the poor, unfortunate, rich man, in torment. A very modest request for one long accustomed to sumptuous fare every day. Be very careful, now, in performing this important experiment. Such it is. So now, there,

that is well and neatly done. Do you see that little pendant drop?"

B. M. "Yes, and was that the BAPTO—the *dip* of the tip of the finger of Lazarus, begged for so earnestly by the rich man, who had suffered the pauper to lie at his gate while the more pitiful dogs licked his sores?"

I. "Exactly. That was it. And now, what sort of a notion of immersion—the inevitable Baptist immersion—does that convey to your mind?"

B. M. "None. Certainly, none whatever."

I. "Yet their learned revisers of the Bible would have us believe that bapto, in this place, should have been translated immerse. One would think dip might satisfy them, as they use it in the same sense. Well, *dip* is the word. So let it be. Immerse, certainly, if they choose. But what sort of a dip, or immersion? You may well smile at the notion of immersing the tip of the finger to procure a drop of water! Can you ever again be made a 'Galatian' of, foolish enough to be bewitched into the silly notion that bapto always means immersion?"

B. M. "I hope not. And since seeing with my eyes, and feeling with my finger, and with my heart too, that there is really no truth in the Baptist notion; I trust I am pretty safe from any bad effects of their future attacks on my faith. I am now quite sure they will never get me into the river."

I. "You see now, that to come at a complete knowledge of this word, as here used, you have no more need of Greek than you have to make a pair of boots, which, when you have made them, you know it. Do you know now that the word dip here does not mean immersion?"

B. M. "Certainly, it is plain as day. Mistake is impossible. I can never be surer of knowing any thing."

I. "Remember that. And let not what you do know, be disturbed by what you do not know. To what you really know, the most learned can add nothing to make you know it better. But 'beware of men,' who may deceive and mislead you. It will not help you, that themselves had been first deceived, and are hugging their chains of error because ~~they~~ they are *theirs*, and have come to, like the metal they are made of—the better, perhaps, because of their weight."

SECOND LOCALITY.

'Facts are the arguments of God.'

"So has it been wisely said. And from the established fact of the meaning of Bapto, already past, we proceed to the next place, when found—to the second divine locality of bapto made English in dip, but not immersion. You may now please read John, xiii. 26."

B. M. "Shall I read from the same book?"

I. "Yes. There is no difference, but in one word. '*Sop*,' in our Testament, is *bread* in the Syriac. They may help to explain each other. The word *sop* in Old England, and in our New England, means—or did sixty years ago—a piece of bread dipped in gravy or other liquid. It is a *sop* when moistened from the dish. You may now read the answer of our Lord, to the question of the beloved John."

B. M. "He it is, to whom I give the bread when I have *dipped* it."

I. "Or *sopped* it, as was formerly the way of speaking; and the piece was then called a *sop*, as I often heard it in my early days. Here, then, again we find the word explained by the action to mean what falls far short of

a plunging immersion. The circumstances and the action make distinctly plain the meaning of the word. One of the circumstances not to be lost sight of is, that the Jews had no forks. Forks are a modern invention. And the Jew, whose ceremonial religion trained him up in abhorrence of all outward defilements, when he could no longer sop the diminished bread in his fingers without defiling them, wiped his lips and fingers with the remaining morsel and threw it to the dogs. Such were 'the crumbs that fell from the master's table.' *Fragments* they are called in the Syriac New Testament. When no longer they could be sopped without sopping the fingers, they were given to the dogs. This remaining fragment of bread was used instead of a napkin; an article unused for table purposes by the Jews, so far as we know. Now you understand about the sop—the piece of unleavened bread, the end dipped in the dish to moisten it for the mouth, the dry end in the fingers, not dipped. Now we will look into the dish and see how much this dipping is like a Baptist immersion."

B. M. "More like, I suppose, than the finger-dip in the water."

I. "Not much. Not enough to do any thing for their cause. Not an immersion or any thing like it. In this, as in that, fingers become tongues and cry out, 'No immersion—no immersion.' Now try to see with your ears again, and with the open eyes of your understanding, that you may be able confidently to deny that here either *Bapto*, dip, signifies Baptist immersion. What was in the 'brazen dish,' we know all about. It was a roasted lamb. 'And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs shall they eat it.' Eat not of it raw—not rare

or underdone—‘nor sodden at all with water, but roast with fire;’—no water must come near it—‘it is the Lord’s passover!’ Exo. xii. 8. Of all others, we know that this ‘Law of righteousness,’ at this last Passover, was strictly and minutely ‘fulfilled.’ As our Lord had before said to John the Baptist, had there been occasion, He would have said then to the twelve,—‘Thus it becometh us to fulfill all righteousness.’ There was, then, no superabundance of gravy in the brazen dish to begin with; not to say there could be very little left, when, at the last sop to the traitor, the feast was virtually concluded. ‘The supper being ended,’ St. John says. Small, then, must have been the quantity of fluid in the ‘brazen dish.’ For a plunge, too shallow. Simply moist, at best, but a minute portion of it could have adhered to the unleavened bread.”

B. M. “More, I suppose, than of the water on the tip of the finger.”

I. “Try the experiment and *see* how much more.”

B. M. “How?”

I. “Procure a lamb of the size of a Judean lamb in the early spring. Dress it after the prescribed manner of the Paschal lamb—all the blood drawn from it. Roast it thoroughly before the fire or in an oven—not bathed nor basted, but thoroughly roasted to the bone. During all the roasting process, it must be exposed to the evaporating influence of the flames, or of the oven’s scorching heat. Then, so cooked, serve up in the evening to a dozen men, besides yourself, having all day abstained from food. The feast ‘ended;’ having moistened both your dry meat and your very dry bread with the gravy of the dish, then *see* if there remain enough to plunge (baptize) any thing in. Will you

do it?"

B. M. "I'll think about it."

I. "And that may do quite as well. Think soberly, wisely, reverently about it, as you ought to think. With great and blessed results, God is wont to reward such thinking."

B. M. "I will try so to think."

I. "Do; and be sure of effectual help. Often let your good thoughts run in this channel of humiliation, viz.: How much of error, and of consequent unhappiness, would have been saved, had people always so employed their thoughts—soberly and wisely; and never thought more highly of themselves than they ought to think. And if religious people only would *now* all so think, and act accordingly, how soon would the wilderness of sin and error blossom as a garden of roses; and peace, as a river of life and love, flow gently through it!"

B. M. "What a blessing it would be!"

I. "A blessing indeed! the very slightest thought of which is almost enough to madden one who may be conscious of having done little or nothing to secure it, and much perhaps for an opposite result. It is indeed humbling, exceedingly and distressfully, to think of the evils that have come of errors of all sorts, to which even the well-intentioned are subject. Such thought should not be allowed to depart from us in vain, while considering the errors into which others have unhappily fallen. Let us watch and pray, lest we also fall into temptation, and a snare."

THIRD LOCALITY OF BAPTO.

"WHO is this that cometh from Edom?
 With dyed garments from Bozrah?
 This that is glorious in his apparel,
 Traveling in the greatness of his strength?
 I that speak in righteousness,
 Mighty to save.
 Wherefore art thou red in thine apparel?
 And thy garments like him that treadeth in the wine-fat?
 I have trodden the wine-press alone;
 And of the people there was none with me:
 For I will tread them in mine anger,
 And trample them in my fury;
 And their blood shall be sprinkled upon my garments,
 And I will stain all my raiment."

Isaiah, lxiii. 1, 2, 3.

I. "We now proceed to the third and last locality of the Bapto root. It is in the extreme division of the Garden of Life, where fall the dark, mysterious shadows, which it is sometimes fearful to encounter. Yet, to find a safe way through them, there is always light enough to guide the faithful, who humbly seek to find the Truth. 'Seek and ye shall find.' You will now please look for it."

B. M. "In the same book?"

I. "In the same book. It is a truthful translation, by a truthful and venerable man, from the language in which the Gospel was first preached among the Syrians by the first ministers of Christ; with whom, in the same language (their mother tongue), they conversed; and from whose lips they may have received both instruction and authority."

B. M. "'And He was clothed with a vesture sprinkled with blood; and His name is called the Word of God:' Rev. chap. xix. v. 13. SPRINKLED?"

I. "And does that surprise you, after seeing the entire anti-immersion character of the same original word, *Bapto*, as already examined?"

B. M. "I suppose it should not surprise me; but dipped in blood is so much more familiar to me—"

I. "Yes, certainly. How happy, if what is most familiar, could be also most true. Well, read it now in our common version. With that we have especially to do in this matter of exposing error."

B. M. "'He was clothed in a vesture dipped in blood; and His name is called THE WORD OF GOD.'"

I. "All the same, you see, excepting the single word now to be questioned of its meaning. I think as here illustrated by the sublime vision, it will claim no near relationship with immersion. In the Messianic visions of both the Prophet Isaiah and the last of the Apostles, the main idea of the words is color—blood-color. A prominent meaning of the Greek word is to *color*, or *stain*, as before shown; and to color or *stain* with blood is the meaning in the apocalyptic, and also in the prophetic vision, where the word is found. The blood-stained vesture is the subject. The *mode* of its staining neither of the inspired men leaves doubtful, though on modes of any sort no thought of theirs could have rested; if, even in the far-off distance, they could have had a glimpse of any strife about *modes* among any of those redeemed by the precious blood of Him who is called the Word of God. Some have supposed that St. John beheld his Lord as he had long before seen Him on the Cross, stained—baptized with His own precious blood. That was not an immersion. But the great Redeemer, by both prophet and apostle, in like words which describe the same vision, is represented as a

mighty warrior, stained with the blood of His enemies, sprinkled on His vesture, and still pursuing, 'in the greatness of His strength,' to 'tread' the residue in His 'anger, and trample them in His fury!' Hear Him:— 'And their blood shall be *sprinkled* upon my garments: And I will stain all my raiment!' And St. John says, 'He was clothed with a vesture dipped in blood.' '*Sprinkled*,' says Isaiah. '*Sprinkled*,' says the Syrian. SPRINKLED, say all the circumstances of the vision in both Testaments. But, had they all said immersed, the entire context would show that no such immersion could be intended as your Baptist friends contend for and practise."

B. M. "That's true. I understand, now, how words must be explained by circumstances. And all the circumstances of all the cases of Bapto in the New Testament make the Baptist meaning of the word impossible. In not one of these cases can it mean 'immersion all over under,' as they say it always means, 'and nothing else.'"

I. "Very well said. 'Let no man deceive you' again; nor 'bewitch you' into the slightest doubt of what you have seen, and heard, and read; proofs unquestionable, that neither the Greek *Bapto*, of the original, nor the English *dip* of our New Testament, in a single instance means immerse, or any thing like it."

B. M. "I can never again be so bewitched."

I. "So I trust, and now, with one strong word more, we rest from this long talk. There can be found in no work, scriptural or classical, the original of *baptism* used in the exclusive sense of an entire immersion; nor is it here believed, that the word was ever strictly so employed, by any respectable writer, in any language, before the Anabaptist convulsions of the sixteenth cen-

tury ; when, says Coleridge, ‘The Abolition of Magistracy, Community of Goods, the Right of Plunder, Polygamy, and whatever else was fanatical, were comprised in the word Anabaptism.’ ”—*Aids to Reflection*. *

* That this language was not supposed or intended to be offensive to Baptists, is shown by the fact that it is found in a friendly conversation of the author with an English Baptist, of whom he says, “both in his own and his father’s right, a very dear friend of mine ;” and whom he calls, “My filial friend.”

THE SEVENTH TALK.

THE WORD-ARGUMENT.

I. "UNEXPECTEDLY, my Boot-maker's face again appears full of questions, as usual. What now? I wonder!"

B. M. "Good-morning. I suppose you thought you had got rid of me; but I have come for more talk."

I. (*With a sigh of resignation.*) "Well, sit down, and freely and briefly make your wants known. You have no need of more talk about modes, I hope, as yet unsatisfied?—as a lingerer yet among the miserables? I had hoped very confidently that your cure was complete. Do you feel any remaining symptoms of hydro-Galatianism?"

B. M. "No. I am quite well, I thank you; and in no fear of a relapse."

I. "Very glad am I to hear that. What, then, is the more talk to be about now?"

B. M. "If you can spare the time, I would like a talk about the way the Baptists have to decoy the people, on all their baptismal occasions."

I. "Do you mean their Sunday processions to the river, to arrest the public attention, and to lead the excitable, the feeble, the foolish and the unstable from their own places of worship?"

B. M. "No; but what the minister does and says at the river, and at the time of the baptism."

I. "Well, what is it that he does and says to decoy the people?"

B. M. "He never fails to quote, and to refer to Scripture expressions in a way to catch the ears of the multitude, who flock to witness the exciting scene; and I want to be able to show that his use of them is unauthorized by Scripture."

I. "And if unauthorized, of course forbidden. Perhaps I may not know what you mean by his quotations and references. What are the particulars of his proceedings, on his baptismal occasions?"

B. M. "What I would say is, that, by the frequent use of Scripture, he aims to impress on the minds of the spectators, that he is showing them how John the Baptist immersed the Saviour, and how all baptisms were administered in New Testament times."

I. "And do you think he generally succeeds in so impressing the multitude?"

B. M. "Yes; I have not a doubt of it."

I. "And what are the texts that he so successfully employs?"

B. M. "Besides his never-forgotten 'going down into the water,' and 'coming up out of the water,' as belonging to every case of baptism in the New Testament, and so, as he says, representing burial in the grave, and resurrection from the grave, he brings in St. Paul's 'buried with Christ in baptism,' as alluding directly to this very mode shown before their eyes, of so plunging the convert under water, and then lifting him out again."

I. "And does he suit the action to the word?"

B. M. "Always. And he acts and speaks so confi-

dently as to make it impossible that it should fail to impress ignorant and excited people, that what they see is a true exhibition of the Scripture mode of baptism."

I. "Very likely. And it is shocking to think what such deceivers may have to answer for!"

B. M. "Then he speaks of the 'much water,' where John baptized in Ænon, as establishing the mode by immersion. Often, so as to reach the whole multitude, in the loudest tones he can raise, he says, 'Why should John want *much water* if he did not immerse, or plunge the people, but only *sprinkle* them?' And the word *sprinkle*, he is sure to speak in a tone, and with a smile of contempt. By some ministers, this is so funny as to set the people in a roar of laughter; partly of approbation of the performer, and partly of scorn of all sprinklers."

I. "A horrible mockery of sacred things! And that part of the multitude that never fail to attend on such religious spectacles to find material to oppose all religion, can not fail to be satisfactorily edified. But what is it you desire with regard to these things?"

B. M. "I wish to be able intelligibly to tell such as may be willing to hear, that a minister has no right to do and say such things; that it is an abuse of the Scripture, and that he acts the part of a deceiver."

I. "He may no more know that he is acting such a part, than that he is playing the buffoon to make people laugh; which he may be quite unconscious of. As you know that there is no provable instance of his mode of baptism in the Scriptures, of course you also know, that he has no right to take for granted that it was the usual mode, and so wickedly to sneer at all other modes in use in the whole Church, his own modern sect alone ex-

cepted. Not to speak of his sarcasms and sneers, you can be at no loss about his frightful abuse of the Scripture language, which so imposingly he employs at these plunging exhibitions."

B. M. "But what I want is to know about these texts, so as to make others understand how the Scriptures are misused, and themselves imposed on."

I. "Seldom with profane intention, I dare say. That, however, helps not the case of the victimized. Well, let us try what may be done in this matter, in defence of the weak, the ignorant, the sensitive, and the silly. How to dispose of the going down *into* the water, and coming up *out of* the water, you are already well enough prepared. In the single case of Philip and the eunuch is this manner of speech used, you remember, and that the minister has no right to quote it as an authority, or to attempt to exemplify it by plunging his subject, without also plunging himself; for, if went *into* means went *under*, then both Philip and the eunuch went under, as must also the modern minister, if he would fairly and logically follow the example of Philip, the ancient deacon. The case is a perfectly plain one, and it should be insisted on."

B. M. "Yes, that I shall remember; and, if too hard pressed, the laughs may be supplied with a new subject."

I. "Be careful in handling edged tools. The least offensive levity in sacred things may grow into a habit of irreverence, and deeply injure the spirit that indulges it. The Baptist system, as productive of delusions of an injurious character, and especially as destroying the peace of many pious people, which is not only conceded, but boasted of, is doubtless an evil and pernicious sys-

tem, that should be discouraged, and in charity opposed, as yet it has not been. It must be done, however, not only lawfully and reverently, but in Christian love and kindness."

B. M. "Is it not lawful to meet them with their own weapons?"

I. "For answer to that question, my friend, take the Sermon on the Mount. From that learn to separate the sin from the sinner, and systems from subjects. There are many good and truly pious people among the Baptists; quiet, peaceable, benevolent; and not a few who may remain entirely uncorrupted by their bad system, and its prevailing bitterness and exclusive bigotry, which belongs to its very life-blood, and which as an atmosphere is breathed by the water-bound sect. To offend or wound one of those good people—good in spite of their bad system,—would be to offend against the Good Spirit of the Good Master. Beware, then, how you offend one of these little ones, whatever the assaults upon your peace by the denouncing zeal of bigotry and ignorance; or the not less offensive compassion for your baptismal position."

B. M. "I shall try and pray not to offend. But I wish to be armed with the lawful weapons of self-defence. I wish to know how to use the sword of the Spirit, which they use offensively, against even the innocent, the feeble and the defenceless."

I. "That may be quite right. Then let us examine the edge and the point of this sword of the Spirit, which is the Word of God, which you are right too in thinking they have injured, by thrusting and hacking with violent and unskilful hands. Where would you begin?"

B. M. "With the '*much water*,' which so often they

fling at us, and which they seem to think ought alone to settle the question in favor of exclusive immersion."

I. "They have many settlers of the question. Please read the text?"

B. M. "John iii. 23. 'And John also was baptizing in Ænon, near to Salim, because there was much water there.'"

I. "As agreeing with their system of notions and verbal interpretations, it doubtless supplies them with a plausible argument; but of testimony, not a shadow. With their habit of thought the inference is strong:—'Strong as proofs of holy writ.' And as their Carson says, 'even under the rack, cries out, *Immersion!* immersion!' Yet the inference, though less violent than that which infers *under* from *into*, is violent still, and destitute of every feature of necessity."

B. M. "And yet, they make it a mighty argument with the multitude."

I. "And so will they continue to do, 'deceiving and being deceived.'"

B. M. "Is it certain that in this place there was sufficient depth of water for plunging?"

I. "There is nothing certain about it. Where it was is not known. What it was we only know from its name and character, as given in the text. It was a *shady* place—a high recommendation in a hot climate—so the name means. There were probably trees and vines, all kept in their refreshing greenness by springs of water from among the rocks—'*many waters*,' the better translation, as in the Syrian version. It is not probable that the place was adapted to immersion. And if John plunged his subjects, why leave the Jordan, where he had baptized such multitudes as to put to

shame the notion of his having plunged them all? It was doubtless, in summer, a far pleasanter place than the hot banks of the Jordan. At Ænon the multitude enjoyed the 'shadows of great rocks' and spreading trees; and the many springs supplied them with a cooler beverage than the Jordan could afford. Grapes too, and other wild fruits may have abounded there—reasons enough for preferring Ænon to Jordan. It was just the place for a camp-meeting."

B. M. (Looking at the Syrian New Testament.) "Yes, indeed. But I was thinking what a pity the English translators put *much* instead of *many*. This translation would have knocked out a considerable block from under the Baptists' platform."

I. "They had then no English platform to knock the foundation-blocks from under. Besides, the English words *much* and *many* were then often used in the same sense. We have in our translation *much water* and *many waters*, from the same original, by the same author—here and in Revelations. Here there is '*much water*'—water enough to keep the font full and to supply beverage to the people; and there the bad woman is represented as sitting on '*many waters*,' to express her many victims. 'Custom is the law-maker of language,' and custom allowed such use of *much* and *many* in the age of our translation. Custom has since repealed the law, and Webster decides that such use is now obsolete. But it was not obsolete for more than a hundred years after the last of the venerable translators had passed away. Nor, indeed, is the repeal everywhere recognized even now, nor the obsolescence allowed; for we still hear *much* used when *many* is meant: 'I have *much* trouble,'

says the poor old woman, who means *many* troubles, which she proceeds to enumerate."

B. M. "Well, that's plain enough. I shall remember all the sharp points, and be able, I trust, to use them, at least in self-defence."

I. "So use them. They are of good metal, and will not fail you in such honest and lawful service. What next?"

B. M. "'BURIED WITH CHRIST IN BAPTISM.' These words are everywhere considered as a full answer to all objections to immersion. In the pulpit, in the water, the parlor, the kitchen, the shop, the street—every Baptist has them at his tongue's end, as all that is needed to silence all gainsayers."

I. "And by such familiar use is one of the most solemnly spiritual figures of the great Apostle wickedly profaned. It is with reluctance that I proceed to expose this profanation! I feel almost as if a partaker in their sin! But if the prevention of human misery be the question, then I may not shrink from the unpleasant task. With this plain assertion it is here begun:—*In the use of the word BURIED, St. Paul is not speaking of an outward action at all, but of a spiritual effect upon the soul of the Christian convert.* What a lamentable loss that it had ever been otherwise understood. Do you know any thing of the manner of the burial of the dead in the time and country of the Apostles?"

B. M. "Was it different from ours?"

I. "It was nothing like it. Baking bread in an oven, and covering it with coals and ashes on the hearth, are not more unlike."

B. M. "Then I must confess to knowing nothing about it."

I. "And yet, just as much as your Baptist neighbors, and they just as much as many learned commentators, controversialists and preachers seem to know, without as well as within the Baptist pale. They speak of the *open grave*, and of shovelling the earth in upon the *coffin*; as if St. Paul alludes to such a burial!—an *immersion* under ground! Of such manner of burial he knew nothing. He could not therefore have used the phrase 'buried by baptism' in a sense to represent immersion. Impossible. St. Paul knew about burning the dead in some countries;—he had seen the dead in Palestine introduced into horizontal caves and excavations in the rocks above ground, and entombed in monumental sepulchres; but a confined corpse buried *under* ground, there is neither proof nor probability that he ever saw or heard of. It is, then, simply absurd to suppose that he could have made an allusion to such a burial. The 'new tomb—hewn out of a rock,' large enough for Peter and John to enter together—the sepulchre in the garden of Joseph of Arimathea, he had seen, and the stone from its mouth heavenly hands had rolled away! And of the burial of some, he may have seen of the seven millions of bodies buried in the Catacombs, each wrapped in its linen cloth, and occupying its ovenlike sepulchre in the perpendicular side of the rocky cavern, where their remains still are seen. But never could he have seen such a burial as a Baptist immersion under water would give the slightest notion of;—the most distant resemblance. You must perceive, then, that all this talk about St. Paul supplying an unanswerable argument, or evidence for their mode of baptism, is nothing worth;—mere noisy, delusive air-beating; 'full of sound and fury, signifying nothing,' but to betray the igno-

rance and error of the deluded:—the deceived de-ceivers.”

B. M. “Yes, I perceive and understand, that unless the apostle spoke of such burials as ours, in under-ground graves, it all goes for nothing.”

I. “To be sure, it does. And as for the word *grave*, it is never once found in the New Testament, in our sense of the word; but when used as a place of burial, it means a tomb or sepulchre, as the grave of Lazarus. By the way, what sort of a grave was that?”

B. M. “It was a cave, and a stone lay upon it.”

I. “Rather, as we should say, *against* it; or, as in the Syriac, ‘upon its entrance.’ What more about the grave of Lazarus?”

B. M. “Jesus said, ‘Take ye away the stone.’”

I. “Yes; and ‘they took away the stone.’ There was no superincumbent earth to be removed, under which the body had been *immersed*. There was no coffin to be opened. At the omnipotent command, Lazarus came forth with his grave-clothes on. Now, so full is this description, and still more full that of the burial of the crucified Body in the garden, as to make it very humiliating, that Scripture readers should so blunder about ancient burials as to suppose them like our own, and so bearing some resemblance to a Baptist immersion under water. And when such men as Whitby and Lowman permit such blunders of their ignorant assistants to pass uncorrected, it is mortifying exceedingly. You are now satisfied, it is hoped, that from this source the Baptists can not honestly derive either help or comfort?”

B. M. “I am satisfied of all this. St. Paul certainly gives no such lessons on the mode of baptism as he has

been declared, and perhaps even generally supposed to give. But what is it that he seems so earnest to teach?"

I. "It is the great, saving and blessed doctrine of sanctification of character,—‘body, soul and spirit.’ The gentile members of the Church, to which this epistle was addressed, particularly required such teaching. From a deeply corrupt state of heathenism, they had been converted. Nothing short of a spiritual death and burial could purify and heal them. They were ‘filled with all unrighteousness!’ No quantity of water could remove their moral filthiness. In the strongest terms he must, therefore, declare the necessity of a new life—good, pure, devoted: an utter death and burial of sin, and of the heathen sinful character, and a moral resurrection to a new life and character, such as the Gospel requires. To impress this view on the heart, he employs the strong metaphors so richly supplied by the sufferings and the glorification of Christ. ‘Dead to sin’ we are, if truly His. Baptized into the faith of Christ, we must feel ourselves baptized into His death, and so ‘buried with Him’—not in the ground or the water, but into *death*, that so we may be raised to newness of *life*, as He was by His glorious resurrection. The new life of righteousness, into which Christian baptism initiates, requires the death and burial out of sight of the old life, the old body of sin. To express this complete and utter destruction of ‘our old man’ of sin—the sinful and corrupt old reprobate within us—St. Paul employs the three figures of the *cross*, the *death* and the *burial* of Christ!—‘Crucified with Christ, Dead with Christ, Buried with Christ into death.’ Not into earth or water; but into death! ‘Reckon yourselves indeed dead unto sin,

but alive unto God, through, or with, Jesus Christ our Lord. All these are figurative expressions of the same meaning, inculcating the doctrine of sanctification of heart and life—‘body, soul and Spirit.’ Christ was crucified for you. For Him, crucify your affections and lusts: crucify the old man of sin. Christ died. Die with Him in your sins, that you may rise to the new life of purity—righteousness, without sin. Christ was buried in a sepulchre. Let the unregenerate old man of sin be buried *with* Him, that, in regeneration with Him, you may rise to the life eternal. If spiritually crucified, dead and buried with Him, then we live no longer as sinners. As sinners we are dead and buried by baptism, by becoming his disciples—into His death, for us. So the Apostle reasons and teaches. In a spiritual sense, every true disciple of Christ has been subjected to the death of Christ. In a like sense, they have come to His resurrection. They have risen with him from the wages of sin. Dead and buried is the sinful old man in Adam. Alive and resurrected is the spiritual new man in Christ. By baptism, the sacrament of initiation—the seal of our privileges and obligations, and the symbol of our profession—we have been buried with Him into death, that as Christ was raised from the dead by the Glory of the Father, so should we rise from our sin—our death of sin, and walk in newness of life; live the new life of Christ within us.”

B. M. “All that is perfectly satisfactory, and O! how glorious. I feel as if I must shout.”

I. “Let your heart shout for joy, my friend, that in Him who died for you, if His, you have been crucified, dead, buried, and so paid the wages of sin which is death. Sin no more. Have you been planted together

with Him in the likeness of His death? In the likeness, then, of His resurrection bring forth the fruits of the spirit. 'Planted in death for our sins, He is now that immortal Vine, who stands forever secure beyond foes or blight, rejoicing in the fruitage of His branches.' "

B. M. "I wonder the Baptists have not added something to their mode of baptism to resemble the planting of a vine, or something else."

I. "Never mind the Baptist fancies now. I must try to get through and out of this glorious tangle of a labyrinth—in which no water is—so laboriously formed and planted by St. Paul, in this his sixth chapter to the Romans. By the first chapter we are taught what manner of men, and what condition of morals, he had to do with. Let it be well pondered, and there will be no disposition to charge the Apostle, in a letter to converts of their past habits of 'iniquity, lewdness and bitterness', with the trifling with such people by writing to them about modes. Logic, rhetoric, eloquence and the sword of the Spirit, he employs with resistless energy, to impress upon the Roman converts to Christ the reasonableness and the necessity of sanctification. In this he soared far above all *modes*. As if doubtful about being understood, he descends from the sublime figures of the cross, the death, the sepulchre, to what they could not fail to understand—the bondage of servitude. Why he does this, he explains:—'because of the infirmity of your flesh.' Ye were the slaves of a cruel, tyrant master, whose wages is death. Ye are now emancipated by the Good Master, who has purchased you, and made you to partake with Himself of the victory that has overcome the world, the flesh and the devil. Then, as Christ's freedmen,—risen with Him

from death,—by Him freed from the hard and fruitless toil of a sinful servitude; let sin no more have dominion over you. Let the old body of sin be destroyed—let the miserable bondman of Satan rest in the grave from which there is no resurrection! Let the free man, redeemed and sanctified, come forth alive unto God, risen with Christ to newness of life. To such spiritual newness of life may we all arise, and then mere modes will never trouble us more.”

B. M. “Amen! Amen!”

And with this devout response, and parting thanks, my good Methodist Boot-maker retires.

NOTES.

NOTE A.—“ *What a Sinner!*”

In a highly appreciative Review of the “Life and Times of Carey, Marshman and Ward,” in “*The London Quarterly*,” following a glowing description of the first baptism, by Dr. Carey, the reviewer says :

“Perhaps we feel all the more touched with this ceremony, from the fact, that we are thorough anti-immersionists. It is as certain that ‘dip’ in our English version is never *baptize* in the original, as it is impossible to say where three thousand people could be immersed in a day in Jerusalem. Besides, we do not believe that any living soul ever saw one man immersed by another (unless he were a European Baptist) in all the East, on any occasion. We have watched for the phenomenon in India, Egypt, Arabia, Palestine ; but never once saw a native of those countries immerse himself. No doubt they do dive or duck sometimes, but we never saw it. . . . There was a tale told, we know not how true, of a Baptist translation into Bengalee, which, in making the word ‘baptize’ mean ‘immerse,’ got a term which meant ‘to drown.’ When the people heard of multitudes being ‘drowned’ by John, they innocently murmured, ‘What a sinner!’”

NOTE B.—“ *My Boot-Maker.*”

It was objected by a literary friend, who looked over the

manuscript, that the style and rhetoric of My Boot-Maker was as good as mine. I replied, "that is not saying much; for the style and rhetoric of many a cordwainer are far better than mine; for examples: Bloomfield, Gifford, Dick, Dr. Carey; to say nothing of Roger Sherman, and many of later times. Besides, among the Methodists, many of their shrewdest local preachers are of the "gentle craft."

NOTE C.—"*A figment extravagantly fanatical.*" Page 10.

"There are some extravagances so absurd as to be really unworthy of serious refutation; and yet, such is the influence of authority with multitudes, that they will read and acquiesce in any thing that may emanate from a favorite system or teacher, without taking the trouble to examine or even to think whether it be susceptible of proof. It is this consideration, and none other, which prevails upon me, not without reluctance," says the learned and judicious Dr. Turner, "to take notice of," &c.—an absurd theory of interpretation—"which appears in" a Theological and Literary Journal.

Let "this consideration" be my apology, so endorsed, for taking notice of absurdities in the exclusive theory of the Baptists.

NOTE D.—"*O foolish Galatians.*" Gal. iii. 1. Pages 11, 12.

"Foolish," *ἀνόητοι*: Senseless; without consideration and reflection. Comp. Luke, 24, 25. "Bewitched." The Apostle thus expresses his amazement at the foolish conduct of the Galatians, as if, to the imminent danger of their ultimate ruin, they had been fascinated by some most inexplicable influence operating like a supposed charm. The use of the terms merely implies deceit and cunning on the part of the false teachers, and ignorance and simplicity in those whom they had beguiled.

The Apostle puts a case which evidently arises from his strong feeling of the irrational and even silly procedure of the Galatians. It is the *reductio ad absurdum*; as if he had said: "Answer me, I pray you, this one question; I will trouble you with nothing else. From whence did you receive the Holy Spirit, the divine agent who has dispensed his miraculous gifts and ordinary graces among you? Did you receive his influences from obedience to the Mosaic Law, or from faith in the system of the Gospel, made known to you by open proclamation, and thus heard and accepted?"—*Turner on the Epistle to the Galatians.*

This logic applied to the essence of a *MODE*, and what becomes of it? It is at once a *non-essence*.

BARNABAS.—The blameable conduct of St. Peter, in refusing to mingle freely with the Gentile converts, through an improper desire to please those Jewish converts who were bigoted legalists, seduced many other Jewish converts, and even Barnabas himself.—*Vide Turner on Gal. ii.*

NOTE E.—*John the founder of a Jewish sect.*

"Our Lord was not immersed; and if He had been, the mode of a Jewish ceremony—by the founder of a temporary Jewish sect—as was John's baptism, could have been of no binding authority in the Christian Church." *Page 13.*

Many pious leaders in religious enterprises, since John the Baptist, have *unintentionally* become founders of religious sects. So may it have been in his case.

That more than one sect *claim* him as their founder may be seen somewhat at large in "Duncan's Life, &c., of John the Baptist."

In a learned and instructive article, under his name, in "Kitto's Cyclopedia of Biblical Literature," speaking of "John's embassy of his disciples to Jesus, which is recorded in Matt. xi. 3; Luke, vii. 19," is found this remark: "If any

doubt had grown up in the Baptist's mind, it was most probably owing to the defective spirituality of his views; for even of him Jesus has declared, 'he that is least in the kingdom of heaven is greater than he' (Matt. xi. 11.) Were this the case, it would itself account, not only for the embassy sent by John to Jesus, but also for the continuance and perpetuation of John's separate influence as *the founder of a sect*.

Duncan says, quoting St. Matthew and Josephus. "The *sect* which the disciples of the Baptist constituted after his death, becoming separated and excluded from Judaism, was treated with ignominy by the people at large, while their master, John, was regarded as a just man, and a prophet. This recognition his followers subsequently urged to the utmost extreme;—attributing to him miraculous powers," &c.

One of the Rev. Speakers, Willett, from Wisconsin, at the late Baptist Anniversary, said: "Than Wisconsin there was not a nobler field for the Baptists. He had led them up out of the rivers, when the thermometer stood ten degrees below zero, with icicles four or five inches long hanging on their heavy whiskers. But they looked good as they came up, and their faces shone. The Baptists would have to work hard to keep up with the Methodists."

"John the Baptist was the first John, then John Calvin, and then John Wesley. He wanted to see John the Baptist go ahead of the other Johns."

This Rev. Mr. Willett thus plainly seems to claim John, the Jewish prophet—the *forerunner*, but never a follower of Christ—as the founder of the Baptist church as now existing!

NOTE F.—*Challenge and Resolve.*

"It shocks me to think of such a seeming challenge." *Page* 15.

But the Baptists have a stereotyped challenge to show that the word baptize ever means less, in the New Testament,

than an entire immersion; and though a thousand times successfully met, and their official declaration, that "the nations of the earth must look to the Baptist denomination alone for faithful translations of the word of God," proved to be as absurd as arrogant, yet both the challenge and the "Resolve" still keep their place unblushing.

NOTE G.—"*Set apart or consecrated by John.*" Page 20.

"It does not appear that John the Baptist baptized disciples into any particular name. The Jewish dispensation was still subsisting, and his ministry appears to have been supplementary to that dispensation, rather than the commencement of the Christian. Indeed, the great truths connected with the death of our Lord form so the whole foundation, both of Christian Baptism and of Christianity, that till His Crucifixion and Resurrection the new dispensation could not be fully opened and proclaimed."—*Bickersteth*.

"The baptism of our Lord was a connecting link between the ordinances of the Old and the of New Testament."—*Ib*.

And the new link was, of course, made after the pattern of the old chain, reaching back to Aaron's consecration to the work of the High-Priesthood.

NOTE H.—"*A picture.*"—*The Martyr Artists*. Page 22.

"In the Astor Library's great work on the Catacombs of Rome, there are numerous pictures representing the Baptism of Our Lord. Several of them are highly colored and elaborated with ornamentation. These are, no doubt, of a later age than the very rude and simple sketches, which may have been made from memory by some early martyr who had witnessed the baptism at Jordan, in the fulfilment of all Righteousness."

NOTE I.—"*A cart-load of splendid volumes.*" Page 25.

Among the numerous representatives of Christian baptism

in Perret's great work on the Catacombs, I found not one of immersion.

From the varieties of pictures representing the Sacrament of Baptism, it clearly appears that in different countries and ages different modes obtained. I have before me two pictures of baptism by pouring water, from a pitcher in the hands of the minister, on the head of the subject. In one of them the subject, a boy, is standing; in the other, a man is kneeling. The boy is nude, excepting his loins. The man is in Oriental costume, while supplicating the Divine grace, near the font; and then, in another position, but kneeling, his clothes turned down to his waist, the water is poured on his head from a pitcher in the hand of the minister.

The baptism of the boy was witnessed by a modern traveller in Abyssinia, the Church of which was descended from the Church of Alexandria in Egypt, founded there by St. Mark the Evangelist, who, there is reason to believe, baptized after the same mode.

The baptism of the man is after the mode in England, perhaps a thousand years ago.

NOTE J.—*Ancient Font or Baptistry.*

"Its dimensions forbid all notions of adult immersion."
Page 26.

It is two feet in diameter, and round—not "*some* two feet deep and wide," as says Mr. Hodges, leaving it possible to be *long* enough for an immersion. It is cut out of the rock, and the water supplied by a dripping spring. "In the rock at the end, is sketched the baptism of Jesus by pouring." The subterranean recess where this font is found, was undoubtedly a catacomb of Christians during the persecutions of Christianity; for inscriptions—such as, "Who received the Crown of Martyrdom," "Who was Decapitated"—were found visible. It was most certainly a place of baptism du-

ring the persecutions of the first century, and this font may have been excavated by a convert of St. Paul, and the picture scratched in the rock.

Bishop Kip says, "The spirit of the First Ages is so indelibly stamped on the walls of the catacombs, that no sophistry can explain away its force. There the elements of a pure faith are written with an iron pen in the rock for ever." — *Vide Northcote, Kip, Fuller, Hodges, &c.*

NOTE K.—"*Work on the Catacombs.*" Page 26.

Should any of my readers wish to become acquainted with the subject of the Catacombs, who may not be able to consult the great work in the Astor Library, they may obtain a good knowledge of them from the excellent little work of Bishop Kip, which contains a great number of very striking illustrations. There is also, by Northcote, an English Romanist, a small work of considerable merit. Both authors tell what they saw; and both works cost but a small sum, compared with their great value.

NOTE L.—"*The Cemeteries of the Martyrs.*" Page 28.

Of the computed seven millions of graves contained in the nine hundred miles of excavated passages, or streets, in the Roman Catacombs, a very large number of them are supposed, without doubt, to have been of Christian Martyrs. How large it is impossible to decide.

"When I was a boy," says St. Jerome, "being educated at Rome, I used every Sunday, in company with other boys of my own age and tastes, to visit the tombs of the Apostles and Martyrs, and go into the crypts which are excavated in the bowels of the earth. The walls on either side as you enter are full of the bodies of the dead, and the whole place is so dark that one seems almost to see the fulfilment of

those words of the prophet, 'Let them go down alive into Hades.' St. Jerome was born A. D. 331.

The wonderful extent of the Catacombs seems to have been quite unknown even so early as the age of St. Jerome; and, in A. D. 761, so ignorant of it was even the Court of Rome, that Paul I. declared that "by the impious Lombards they had been thoroughly destroyed!" How little could then have been known of their extent; and not more of the number of the dead deposited in them, when the same Paul I. thought he had fulfilled the pious duty of removing the last of them within the walls of the city! Little thought was there then, and almost a thousand years after, that the dead in the Catacombs far outnumbered the living of the palmiest days of Rome!

NOTE M.—" *The term Anabaptist.*" Page 29.

This term is not used reproachfully, but historically; as indicating a furious faction of religious and political fanatics, who made their bloody mark in Germany more than three hundred years ago.

Our good Christian brethren who have appropriated to themselves the title of Baptists are, generally, far from being furious, factious, or fanatical. They make no bloody marks. Let them not then take offence at the use of this historical term, as if in the use of it a reproach is cast upon them. Freely and frankly we may declare them in no degree responsible, historically or otherwise, for the crimes of that faction, and in nowise to be reproached as if it were the origin of their respectable sect.

And now, from this declaration, may we not proceed, without offence, to say one word about this term? In appropriating to themselves the title Baptists, that is, Baptizers, they deny that any but themselves baptize. This is not a mere inference, they so explicitly declare. Now, how is the rest

of Christendom expected to meet this hard measure of exclusion from the visible Church? May we not be allowed to insist that we, too, are baptizers, though we may not immerse, as they do? I hope so. But then, in thus insisting, as we think we are right in doing, we inevitably charge them—we cannot help ourselves—with rebaptizing proselytes from our folds!

To call them Anabaptists, then—rebaptizers—baptizers *ana*, or *anew*, is certainly less discourteous, however they may repel the title, than for them to call themselves Baptists, in the sense and with the intention of denying our baptism. Surely, simple fair-play seems to demand of them to allow us, in self-defence, the same freedom of speech which themselves claim and use. We ask no more. We shall not use it as they do. We shall not virtually excommunicate them as they do us. On their own platform let them deny that they are Anabaptists. They have the right. Who shall deny it to them? Not I. But from my own platform, with all unimmersing Christendom, I must be permitted to call them rebaptizers, at the best. Anabaptists means no more; but if offensive, we may not employ it.

“A name which may comprehend any denomination of Christians who are averse to infant baptism, and who will therefore deem a subsequent admission by baptism necessary, in cases where persons have been originally presented at the font as infants. We must, therefore, rank under the same appellation as the fanatics of Munster, the Memnonites of Holland, and the Anabaptists of England, who were, some of them, quiet Christians, while others held those pernicious doctrines which must tend to render the name of Christianity contemptible; pretending to be guided by an inward light, they despised the ordinary advantages of knowledge and learning, and were frequently most abusive in upbraiding such ministers as exerted themselves in their professional calling.”—*Short's Church History*.

Of the lawless class of "New Lights," as called in my boyhood, not a few were known at the beginning of this century, whose character came up to the full measure of the above standard. As found in England, their character was drawn by the graphic pen of Robert Hall, an excellent man and learned Baptist minister, as so demoralized as to deny the distinction between good and evil; and to hold nothing in religion of equal value with baptism by immersion, which they held to be an adequate passport to heaven. May we not hope the class to be extinct?

NOTE N.—"*The division of the Bible into chapters and verses.*" Page 30.

"The historical sketches, the poems and hymns, the prophecies, memoirs and letters, composing the Holy Volume, came from the hands of the Sacred Penmen, not 'found in fashion,' in respect to chapter and verse, as they appear at present. The division into chapters was not made till the middle of the thirteenth century, or about A. D. 1250. An individual, bearing a title not very attractive to protestant and republican ears, a Cardinal, was the author of the arrangement. The division into verses at least as respects the Old Testament, has not so good a paternity as even this; judging from the estimation prevalent among numerous Christians. It was introduced by one Athias, a Jew of Amsterdam, in his edition of the Hebrew Bible published so late as 1661. The division of the New Testament into verses is indeed somewhat older, being made by Robert Stephens, a printer, who published a New Testament in 1551."—*T. W. Coit, D. D.*

NOTE O. *Into.—Out of.* Page 32.

In this same eighth chapter of the Acts of the Apostles, in which is found the baptism of the eunuch, this little Greek word *eis*, erroneously translated *into*, is nine times rendered

differently. Thus, in verses 3, 5, 25, 27, and 40, *to* is the translation; 3 and 5, *to* prison; 25 and 27, *to* Jerusalem; 40, *to* Cesarea.

In verses 16, 23, *in* is the translation; "*in* the name," "*in* the gall," etc. In the 20th, it is *with*: "Thy money perish *with* thee." In the 26th, it is *unto*: "From Jerusalem *unto* Gaza." In the 40th, it is *at*: "Philip was found *at* Azotus." So, twice in this verse it is translated not *into*.

In the *first* verse of the next chapter, and in several other places in the New Testament, it is rendered *against*. In the 2d, 26, 30, *to* and *unto*. In 21, *for*.

To, *unto*, *at*, *towards*, *by*, are frequent renderings, either of which would have been good, and would have saved floods of controversial ink, together with a large amount of what is greatly more important not to be lost—truth and love.

The decision, then, founded on a proven mistake in the translation of a Greek preposition of many meanings, must be *revised*, so as to allow Philip and the eunuch to go down *to* the water—probably the little collection of rain-water—and to stand *by* it, while the water is *sprinkled* or *poured* on the head of the convert, and then to go up *from* it; one to pursue his Divine mission, the other his homeward journey, both rejoicing.

That this little Greek word has no definite meaning, but is dependent, for consideration, entirely on its connection, appears from the various shapes which the translators make it assume, as *on*, *to*, *in*, *unto*, *into*, *at*, *against*, *before*, *upon*, *for*, *towards*, *among*. In more than all these shapes it is found in our New Testament. That *always* with a nice attention to the sense, these translations were made, none will pretend who have a right to decide.

"And he commanded the chariot to stop, and they both went down to the water, and Philip baptized the eunuch. And when they came up *from* the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more ;

but he went on his way rejoicing." Acts, viii. 38, 39. Translated literally from the Syriac Peshito Version.

That "*from*," rather than *out of*, is also the true and literal of the Greek *Apo*, may thus appear :

Of the fifteen different meanings of the word, as given with examples from the New Testament, *from* is the first, as the natural signification. Of more than six hundred instances of the use of this little word in the New Testament, *from* is the usual translation. *Out of*, rather than *from*, is employed, not from necessity as a literal translation, but to express something in addition to make the description of an action more complete, as the translators supposed and intended. Yet a simple examination of all the instances of the phrase *out of*, in the New Testament, will show to any plain understanding that *from* expresses the meaning well enough, more generally if not more intensely, and often better, as well as more literally. The venerable translators seem to have had their souls so thoroughly imbued with their great responsibilities to preserve the record pure, of the great things of the faith, as to be unable to descend to the small things in the language of the Sacred Record. Hence, probably, the not always elegant, and sometimes seemingly not well considered, rendering of what they deemed, perhaps, unimportant words.

If we may be able, in order to make plain our theory of this matter, we beg leave, modestly, to exemplify it by some cases in point—as we suppose :

Matt. iii. 16 : "And Jesus, when He was baptised, went up straightway *out of* the water." The Evangelist had said not a word of his having been *in* the water. "When Jesus was baptized, He went up immediately *from* the water," says the original in both Greek and Syriac.

This is the first *out of*, from *apo*, in the New Testament. Look now at the last.

Rev. xxii. 19 : *Out of* the Book of Life," says our own blessed New Testament. "*From* the Tree of Life," say both

the Greek and Syriac sense, supposed spiritually the same; style and sound quite different.

One may not ask, on what grounds, in either of these cases, the Greek *apo* was so rendered; but one may conclude, without irreverence, it is hoped that the translators did not give much from, or out of, their great treasures of golden talents, to what they evidently consider small matters. Small matters they would ever have continued to be, had there never been any "causers of division."

"*From, out of.* Matt. vii. 4; xiv. 29."—*Parkhurst*. What meaneth this great Bible-lexicographer? Is it that *from* is the preferable translation? We may look at these texts.

Matt. vii. 4: "Let me pull out the mote *out of* thine eye." "Out" and "out," not elegant, certainly. *From* Parkhurst would prefer before *out of*. And what says Dr. Murdoch's Syriac? "Allow me to pluck the straw *from* thy eye." The moral, or spiritual lesson, is exactly the same; but there the identity ends. The spiritual sense in the former is no doubt purer than the rhetorical.

Matt. xiv. 29: "And when Peter was come down *out of* the ship," or "descended *from* the ship," as the Syriac has it, seems better. So Parkhurst decides. At any rate *out of* is here neither necessary, nor elegant, nor literal.

So of the other like renderings of *apo*, by *out of*. They prove nothing, but how little the great English translators care for little things. That they prove any thing in favor of any particular mode of baptism, it would seem impossible to be believed by one who had studied the subject intelligently, and not under the spell of a dominant prejudice.

NOTE P.—*Immersion not a Bible Word.*

"*There is not a place in the Bible, where it can be shown, with certainty, that the word baptism means entire immersion and nothing else.*" Page 35.

The following abridged extract from a learned volume, entitled *Bible Baptism*, may show that the above proposition might have been even more strongly put :

1. *God, in His Word, does not command persons to be immersed.* In no portion of the Scriptures is it said to any person, for any purpose : Be immersed. There is no command in the Word of God, given in any form of language, requiring any person to be immersed for any purpose whatever.

2. *God does not require any person to immerse others.* He does not direct any of his ministering servants to immerse others. He does not, in any passage of His word, say to any : go ye and immerse.

3. *God does not direct persons to be baptized by immersion, or to baptize others in this mode.* New Testament ministers are commanded to "Go—and teach all nations, baptizing them." (*S. Matt.* xxviii. 19.) But they are not told to administer this ordinance by immersion. In no portion of the Book of God, are men directed or authorized by any requirement, to baptize by immersion.

4. *No person speaking of himself or others, is, in the Scriptures, represented as saying I or they immerse, or baptize, or were baptized by immersion.* John said, "I baptize;"—and Paul, "I baptized;"—and another sacred writer : "men and women" were baptized. (*S. Matt.* iii. 11 ; *1 Cor.* i. 14, 16 ; *Acts*, viii. 12.) But no person mentioned in the Word of God, says : I immerse, or I immersed, or they immersed, or that any individual baptized or was baptized by immersion.

5. *The word immerse is not found in the word of God.* Any person can determine this matter for himself by reading the Scriptures. It is not so much as mentioned by any sacred writer, either in the Old or New Testament. It is not used in God's Word for baptism or for any other purpose. So far, therefore, are men from being required, by Divine authority, to be immersed or to immerse others, that the word

immerse itself is not once used for any purpose whatever, in any part of the Scriptures of truth.

6. *In the original Scriptures, men are not commanded to immerse or to be immersed for baptism, or to be baptized by immersion.* In the Greek language there are two words ($\epsilon\mu\beta\alpha\pi\tau\omega$ and $\epsilon\mu\beta\alpha\pi\tau\iota\zeta\omega$) which frequently, but not always, signify to put the thing mentioned entirely under water or under something else. Neither of these is the very word immerse itself; nor is either of them, at any time, used in the original Scriptures to denote baptism. Indeed, only one of them ($\epsilon\mu\beta\alpha\pi\tau\omega$) is used by the Spirit of God for any purpose whatever; but that one is not, at any time or in any passage, in the Greek Testament, used to signify baptism. (*See Matt. xxvi. 23; Mark, xiv. 20; John, xiii. 26, in Greek.*) In the original Hebrew of the Old Testament, no word is used for baptism, which denotes immerse. If the King of kings had intended to inform the world that immersion is the only mode of baptism; it is strange that He has not told men so in a single passage in His own Holy Book! It is astonishing that men should be called upon to believe that immersion is the only mode of baptism, when the word immerse is not used so much as once in the whole Word of God for baptism, or in English for any other purpose! and when neither of the original words which sometimes denote immerse is, at any time, used in Scripture for baptize. If the word immerse was ever employed in the Scriptures for any purpose resembling baptism; men might fancy that, in such an instance, the word denoted baptism. But how can they imagine that the word is recorded in the Book of God, and that it denotes baptism! And then to crown the imaginary climax, they appear to fancy that they can make people of sense believe that immersion is not merely a mode, but that it is the only mode of baptism. Is it possible for a man to believe, that God commands him to be immersed or to immerse others, when the Scriptures do not so much as mention

immersion as a mode of administering that ordinance? If he can, he can believe that God commands what is not so much as once mentioned as baptism in the whole of Divine revelation."

SUPPLEMENTARY.

"After a *rigid investigation* of all that the New Testament contains on the subject, we *affirm* that there is not a PRECEPT, EXAMPLE, OR ALLUSION from which an *undoubted inference for immersion* as the mode of Christian baptism can be adduced NOT ONE, that any impartial or legal mind will admit, can be made the basis of an *invariable law*, to bind the judgment and conscience of men."—*Hodges*.

NOTE Q.—*Homer and Pope*.

"The great Homer has a lake baptized with the blood of a frog." Page 36.

Pope happily translates the baptismal word by an English equivalent which exactly expresses the meaning of the original.

"Gasping he rolls, a purple stream of blood
DISTAINS the surface of the silver flood."

NOTE R.—*Modes indifferent*.

"As no mode is prescribed in Scripture, and only the form of words commanded; one mode must be, in itself, just as good and proper as another; if as capable of being performed reverently, and decently, and in order." Page 41.

"We believe that all modes of Baptism are valid. But we believe that, in some cases mentioned in the New Testament, immersion was impossible, and moreover that there is no case in which the probabilities are not on the side of some form of affusion. This mode is consonant with the liberal and pliant nature of Christianity, which, if immersion alone

were valid, could not bestow its great initiating rite on the sick, on prisoners, on people at sea, in desert places, and in latitudes of extreme frost.”—*Dr. Adams’ Pitt Street Chapel Lecture.*

In all ages of the Gospel, in all countries, different modes of administering baptism are found. Three modes are mentioned as now practiced. Others might have been added from the Oriental and Latin Churches. From the great and complete work of Hodges, “BAPTISM TESTED BY SCRIPTURE AND HISTORY,” which I had not seen when “THE TALKS” were written, a few abridged historical instances are here given of various modes at different times and places, starting from the age of the Reformation, and going back to that of the Apostolic period.

The FORM of words employed in Christian baptism has ever and everywhere remained the same as prescribed by the Lord himself. MODE He prescribed *none* ; therefore it has necessarily varied with varying circumstances.

In 1536, A.D., Calvin in Geneva.

“*The minister of Baptism pours water on the infant, saying, &c.*”

It may be well to remark here, that then, in the old Christian countries there were no adults to be baptized ; all having been baptized in infancy. So is it substantially still in the Oriental Churches. Mar Yohannon, when a few years since he visited this country from Asia, told us that he had never seen an adult baptized. Nor is it likely that Calvin had at this date.

In his Institutes he tell us : “The difference is of no moment, whether he that is baptized be dipped all over ; and if so, whether thrice or once, or whether he be only *wetted with the water poured on him.*”

In 1551, A.D., In Mentz, Germany, the minister is to take the child, hold him over the Font, and three times pour water

on the head with his right hand. Immersion is allowed, but *pouring* is preferred as *better*. *Vide Wall's Hist. Bap.* Vol. ii. p. 361.

"In 1536, A.D., a Council of Cologne refers to it as a matter of indifference whether the child is thrice dipped, or wetted with water," &c.

In England, the Church assumes the modes of baptism to be a thing of indifference, and either dips or pours. Wickliffe, the great preacher of the reformed doctrines, one hundred and fifty years before the Reformation, says: "Nor is it material whether they be dipped once or thrice, or water be poured on their heads."

In 1404, a French Synod decrees: "Let the Priest make three pourings or sprinklings of water on the infant's head."

In the thirteenth century, an author of the time says: "The way of Affusion is common in France and other places, and was probably used by the Apostles: but the way of dipping is more general." And this reminds me of the declaration of a learned author, that *immersion as a mode of baptism originated in the dark ages*. He says, "From about the year A.D. 700, till about the year 1500, moral and spiritual darkness spread a gloom over the world. The light of revelation was almost extinguished. . . . Ignorance was almost universally prevalent. . . . During these ages of spiritual desolation, immersion, as a mode of baptism, had its origin." A bold conclusion? Well, let it be investigated.

In the ninth and tenth centuries, as shown by pictorial representations, children, if able, standing, had the water of baptism poured on their head; and men kneeling.

In England, A.D. 816, the people having yet retained a strong taint of the ancient Druid harshness, the minister of baptism was required to dip the infant three times in the

font, "as the Son of God was thrice dipped in the waters of the Jordan!" Waiting for the proof of this, the little ones were spared from *drowning*.

In the fifth century, the doctrine is held in the East that "This word of faith is so powerful in the Church of God, that by means of her believing, offering, blessing; *tinging* with the liquid and transient element, even in a slight degree, it cleanses the infant, as entirely as a large quantity would."

In the latter part of the fourth century, Chrysostom, of Constantinople, exhorts to the joyful receiving of baptism in the Church, and in health, instead of waiting for the sorrowing and weeping reception of it on the bed of death.

Jerome, of Palestine, who spent many Sundays of his youth in the Catacombs, applies to baptism the prediction of Ezekiel, "I will sprinkle clean water upon you."

In the third century, Ambrose, of Milan, bears a like anti-immersion testimony. So also do all the great fathers of the household of faith.

In the second century, Cyprian says, "The contagion of Sin is not in the Sacrament of Salvation washed off by the same measures that the dirt of the skin and the body is washed off in an ordinary secular bath, so that there should be necessity of soap and other helps, and a large pool or fishpond, by which that body is washed or cleansed. It is in another way that the heart of the believer is washed—after another manner that the mind of a man is by faith cleansed. In the Sacrament of Salvation, where necessity compels, the shortest ways of transacting Divine matters do, by God's gracious Dispensation, confer the whole benefit.

And no man need, therefore, think otherwise, because these sick people, when they receive the grace of Our Lord, have nothing but an affusion or sprinkling; whereas the Holy Scriptures, by the Prophet Ezekiel, says, 'I shall sprinkle

clean water upon you, and you shall be clean," Ezek. 36: 25.

He also says that "none such may here baptized;" that the Holy Spirit is not given by several measures, but is wholly poured on them that believe."

Shortly before his martyrdom, Laurentius (St. Lawrence) baptized Lucillus with a pitcher of water.

Novatian was baptized by affusion *as he lay on his sick bed.*

Origen represents the wood on the altar, over which water was poured, at the command of Elijah (1 Kings, xviii. 33), as having been "baptized," and speaks of each pouring as a baptism.

Tertullian applies the word "sprinkling" to the act of baptism.

Still nearer to the Apostolic age, Clemens Alexandrinus calls wetting with tears baptism. Of a backslider whom St. John reclaimed, he says: "He was baptized a second time with tears."

Justin Martyr, born in the Apostolic age, also bears plain testimony against the exclusive theory of the Baptists, by the use of the word BAPTIZE, as do all the Apostles, in a generic sense.

This ancient and golden chain of proofs is employed here, not more to establish my positions in the TALKS, than to point my readers, who would master the subject, to the *mastering* work of Hodges.

Let no anti-immersion Pedit-Baptist minister think it too large or costly. If not only unchurched, but also unchristened, we ought to "know the reason why."

NOTE S.—*Modest and quiet Spirit.*

“Some think immersions are not always decent.” Page 41.

“*That which is indecent, cannot be the only mode of baptism.* In Christ’s Kingdom ‘all things’ must ‘be done decently and in order.’ But in immersion are many things so indecent, that to them, modest females could not easily be induced to submit, if their minds were pointedly directed to them.” Following this remark, the author of the book—BIBLE BAPTISM—enumerates several indecencies, *common*, he says, in immersions of females, which must here be omitted. The subject, he thus dismisses: “Such indecent practices cannot be indispensable to an ordinance of Christ’s Church, where all things must be done decently, as well as in order. Many indecencies, formerly practiced by immersers, are too gross to be mentioned here.”

Yet a very plain-spoken man is Mr. Quaw; with apparently very small respect for *the doctrine of reserve*.

In BUCK’S Dictionary there is also allusion made to the indecency of immersion; “*too indecent for so solemn an ordinance;*”—and that “it has a tendency to agitate the spirits, often rendering the subject unfit for the exercise of proper thoughts and affections.”

NOTE T.—*Rev. Mr. Sykes.*

“A quadruped is not necessarily a horse.” Page 44.

And yet just as necessarily as that a generic word always means the same thing. But our Baptist brethren insist that the word used in the New Testament to express the ordinance of *baptism*, “never signifies any thing less than immersion!”

Hear the Boston Baptist champion, Rev. Mr. Sykes, in his “Pitt Street Chapel Lecture:”

Having quoted Ernesti’s authority for “affixing a particular

sense to a word; which **MUST BE ONE**," he says, of the word *baptism*. "Which, then, is *the one* sense? Is it sprinkling? No one has claimed so much as that?"

Quite a mistake, Mr Sykes. The learned QUAW, in his "Bible Baptism," *does* claim so much as that, and makes out a strong case to support the claim. The champion again: "No one has yet accepted the challenge of Dr. Carson, and proved that the word used in the New Testament (Baptizo), to express this ordinance, is ever used to signify any thing less than immersion!!!" How bolder than a lion is this indomitable champion!

Mr. Sykes and Dr. Carson belong to the classes of the unconquerable and unkillable, and would keep in a perpetual fight the battler, of whom it is said:—

"Thrice he conquered all his foes,
And thrice he slew the slain."

Not three, but three hundred times, and more, has the Baptist notion of the exclusive meaning of this word been proved utterly absurd.

If any reader of this little book should need farther light to discern its utter absurdity, they may find it abundant in FULLER, HODGES, QUAW, BICKERSTETH, etc., and beyond all, and above all, in the **NEW TESTAMENT**.

NOTE U.—*Baptism of Tears*.

"Divers Baptisms." *Page 46*.

Athanasius reckons up eight baptism, and the sixth in his enumeration is that of "tears."

Gregory Nazianzen uses similar language, saying, "I know of a fourth baptism—that of martyrdom and blood; and I know of a fifth—that of tears." He refers also to baptism at the point of death, when immersion could not be often, if ever, practicable.—*Hodges*.

NOTE V.—*Purification.*

“Sprinkle water of purifying upon them.” Page 48.

“There arose a question”—a dispute—“between some of John’s disciples and the Jews about *purifying*. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, the same baptizeth, and all men come to him.”—*John*, iii. 25, 26.

Here is found purifying and baptizing so brought together as strongly to intimate that the baptisms, both by John and the followers of Jesus—“He baptized not”—were not at all of the spiritual character of the Christian baptism on and after the day of Pentecost, but of that of the ancient Levitical purifications; therefore, of course, by *sprinkling*.—*Vide Hodges at large.*

NOTE W.—*Forks.*

“One of the circumstances not to be lost sight of is, that the Jews had no forks.” Page 56.

Southey, in his “Common-place Book,” has an extract from an English traveler in Italy, which states the supposed first introduction of forks into England so late as 1609? Can it be so? Why not? I have seen *very* old spoons; but never a *very* old fork. Coryat, the traveler, says, “I observed a custom, in all those Italian cities and towns through which I passed, that is not used in any other country that I saw in my travels; neither do I think that any other nation of Christendom doth use it, but only Italy. They use a little fork when they cut their meat.” He explains how it is used, and says the Italians took offense at foreigners who used their fingers instead of forks. He then adds, “This form of feeding I understand is generally used in all places of Italy, their forks being made for the most part of iron or steel, and some of silver. The reason of this their curiosity is, because the Italian, can not by any means endure to have his dish touched

with fingers, seeing all men's fingers are not alike clean." He thought it an improvement, and provided himself with a fork; and when he returned to England was "quipped" by his "learned friend, Mr. Lawrence Whitaker, who in his merry humor called him a *furcifer*, for using a fork at feeding."

NOTE X.—*No Immersion.*

"Fingers become tongues and cry out, 'No immersion—no immersion.'" *Page 57.*

Mr. Carson, the unanswerable, according to Mr. Sykes, thinks the case of Philip and the eunuch, "under the most violent persuasion it could sustain on the rack, would still cry out, *immersion! immersion!*"

Is it any wonder that the "challenge" of such a logician should remain some time unaccepted; and even until another of the like shall "turn up," as willing to stultify himself?

NOTE Y.—"*The Same Book.*"

"The Syriac New Testament." *Page 60.*

"Among the Aramæan Christians, the tradition is universal and uniform every where, that this version was made at the time when Christianity was first preached, and when Christian Churches were first established, in Syria and Mesopotamia; and, of course, that it was made by some one or more of the primitive Apostles and Evangelists, or by persons who were their companions and associates. Some name Mark the Evangelist; others, Thaddeus, the reputed Apostle of Mesopotamia; others, Achæus, or Agheus, a pupil and immediate successor of Thaddeus.

"Anterior to the present century, most of the Europeans who gave attention to Syriac learning, so far assented to this Syrian tradition, as to maintain, that the Peshito version must have been made either by an Apostle, or by some companion and assistant of the Apostles."—APPENDIX.

NOTE Z.—*Rev. Dr. Turner.*

“*Buried with Christ by Baptism into death.*” *Romans*, vi.
4. *Page 70.*

By such, of course, as believe—or think they believe—that immersion was the most ancient mode of baptism, in his learned and judicious exposition on the Epistle to the Romans, Doctor Turner thus remarks on this verse:—

“It has been inferred from the fourth verse, that St. Paul alludes to the ancient mode of baptizing by immersion. But this is not supported by the phrase, which merely carries out the figure, denoting the completeness of the spiritual death before-mentioned. And thus in Galatians, vi. 14, he speaks of himself as not only dead, but crucified to the world; the excruciating kind of death amplifying the figure and increasing the impression.”

As I have gratefully transcribed the whole of this exposition on this sixth chapter of Romans on my heart, so I can hardly keep my hand from transcribing it here into my book. I had read it years ago, not without profit, as my own sketchy references to the sacred text indicate, which gladdens me much; yet it seems a fair subject of regret, that the book was not before me when the answer was attempted to the question, “What St. Paul seems so earnest to teach.”

I must not deny myself wholly the privilege to take a gem or two of wise and pious thought from this rich deposit of a much-loved and generous friend of old.

“The grace of God through Christ, has in all ages been perverted by the corrupt heart to Antinomian recklessness of living. The question in verse 1 may be the language of a depraved objector, or it may be the author’s manner of stating the mischievous inference drawn from the previous truth,”—abounding grace,—“in the truly baptized person”—with the Holy Ghost as well as by water—“such a continuance in sin is simply impossible, because by real Christian

baptism he has become mystically united to Christ, therefore dead and buried with Him to sin, with a view to a moral resurrection, the precursor of a physical and spiritual, and glorious one at the last day.”—“The profession of Christianity which we publicly make in baptism, binds us to avoid sin and to cultivate holiness.” 2. “Dead to sin :” such figurative language is common in the New Testament. Rom. vii. 4. “Dead to the law.” Eph. ii. 1 ; “dead in trespasses and sins.” As it is true of figurative language in general, so is it particularly true of this, that the expositor should be cautious not to carry the comparison extravagantly far, and *any degree is extravagant which becomes forced and unnatural.*” Let this be universally received as an axiom, as so well merited, and how it would guard the general mind against the mischievous influences which flow from the “crazy jumbles of fanaticism and folly,” that seem now more generally than ever before to be driving men into all species of madness !

1. The state of death implies a state of insensibility, and is both the duty and the privilege of Christians to become in a measure insensible to, and unaffected by the delusive charms of sin, so that the man who was once alive to its influence becomes indifferent to its most pressing solicitations. 2. And as the Christian is dead to sin, so also is sin in his view as a dead object. The Apostle suggests this thought in verse 6, where he represents the “old man” as “crucified with” Christ, “that the body of sin might be destroyed.” Compare Gal. vi. 14, “the world is crucified unto me.” As the dead object cannot excite pleasurable emotions and desires to which when living it gave birth, so neither can sin in the mind of the Christian. As, on the contrary, the dead object excites the opposite sentiments or feelings, those namely of aversion and disgust ; so does sin in the soul of the true Christian. The Christian is dead to sin, and sin is dead to him.

3. "So many of us" (rather, we as many), "as were baptized into Jesus Christ, were baptized into his death." What is it to be baptized into Christ? or what does true Christian baptism mean? How every thought of *mode* flies from the sound of these questions!

When John distinguished his own baptism from that of the Messiah, whom he introduced by the announcement that He should "baptize with the Holy Ghost and with fire," (Matt. iii. 11,) there can be no doubt that the miraculous effusion of the spirit on the day of Pentecost, when the ability to speak in unknown languages was conveyed under the significant emblem of apparent fiery tongues was intended. See Acts, i. 5; xi. 16.

But it does not, therefore, follow that the Baptist's language had no further reference. It exhibits, undoubtedly, in striking contrast, the difference between his own preliminary, and imperfect baptism, and that of the divine one who was "above all," and who "must increase" until He should receive again "that glory which He had with the Father before the world was."

Christ's baptism and Christ's spirituality and divine nature are in perfect harmony. There is scarcely any conceivable moral and spiritual elevation which may not scripturally and reasonably be represented as the legitimate result of Christian baptism rightly and fully understood. But it is all-important to have a clear conception of what Christian baptism is. To suppose that it consists in the *immersion* of the baptized party, or in his affusion or aspersion with water in the name of the Holy Trinity, and by a minister of Christ acknowledged to be properly authorized, would be to form a very imperfect conception of its true nature and significance. Real Christian baptism is both internal and outward, and it is most generally thus represented in the New Testament.

In this connection, the Doctor quotes 1 St. Peter, iii. 21, as "most instructive;" and St. Paul, Col. ii. 11, "putting off

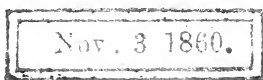
the body of the sins of the flesh;" and Gal. iii. 27, "putting on of Christ," etc.

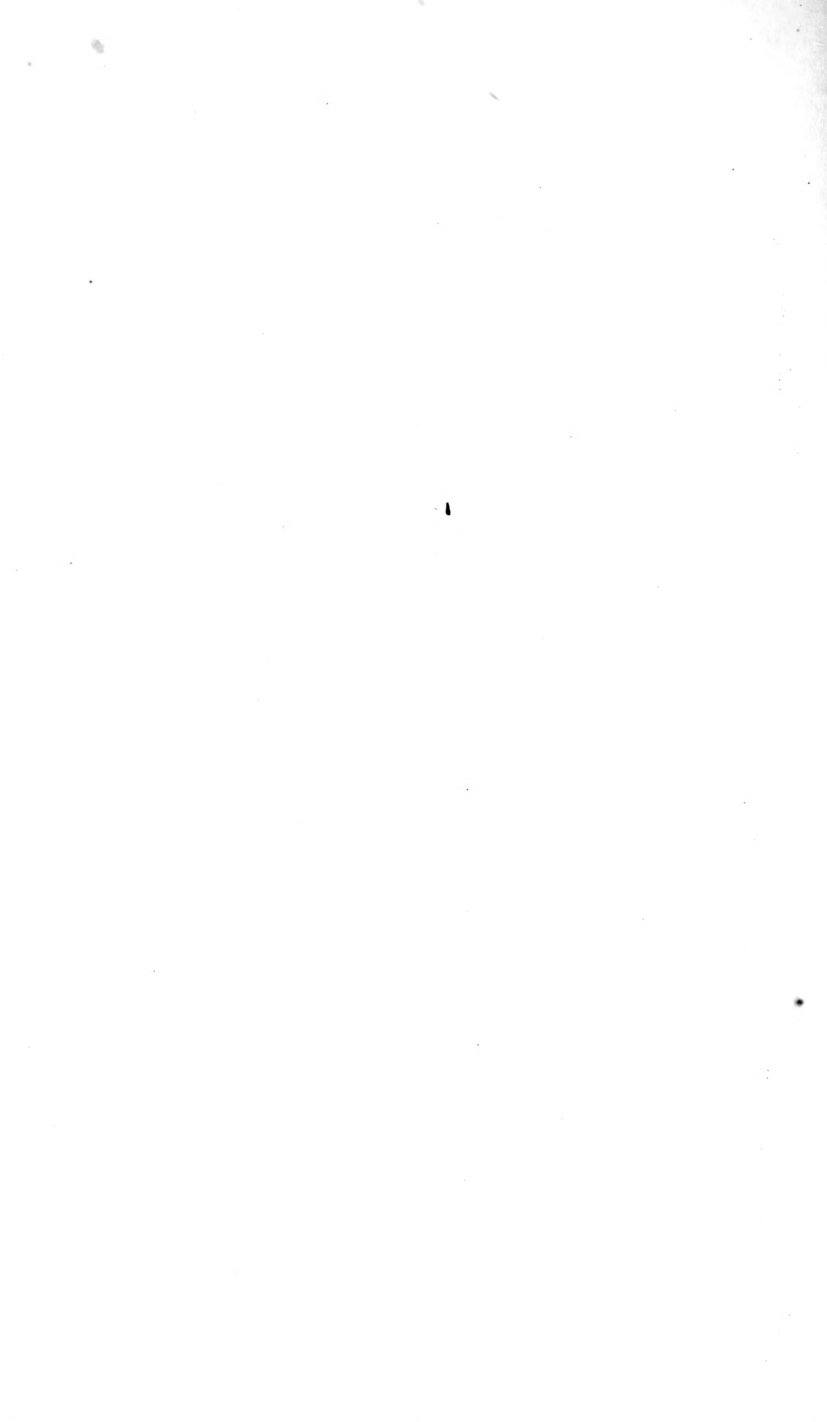
Baptism comprehends water, "the outward and visible sign," and also, "an inward and spiritual grace;" namely, "a death unto sin, and a new birth unto righteousness." It follows, therefore, where either of these is wanting, baptism is imperfect; and surely it cannot be imagined that the inward part of the sacrament is less important than the outward." But the transcribing hand must be withheld, though reluctant. Let these scattered pearls lead to the richer pile.

NOTE Zz.—*The Baptist Bible.*

"The editor of the second edition of the Baptist Bible, A. C. Kendrick, intimates in his preface to the New Testament, that all the principal Pedit-Baptist commentators sustain his views in relation to the word baptize. But so far are all these commentators from maintaining that immersion is the *only mode* of baptism (and this is his view on the subject), that *not one* of them adopts that opinion. It is true that several of them admit that immersion is *one mode* of baptism; but not one of them says or even intimates that it is the *only mode*. To make such a statement then concerning those commentators, is a crime which deserves a harsher name than can be given to it here. A system that can suffer its leading advocates thus deliberately to pervert the truth, and vilify the righteous dead, will need more than one alteration in the Bible before it can pass current with men of truth and veracity.—*Vide Bible Baptism.* p. 96.

THE END.





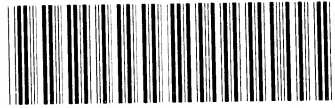
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